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CHRISTIAN COURIER

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Ship training experience provides growth for troubled youth

Jeff Hoogendoorn

VICTORIA, B.C. — Ask Martyn Clark if he thinks his organization is charmed. Or blessed. Founded in 1974, the Sail And Life Training Society (SALTS) embarked into the future with 10 members, one ship, no programs, a big debt and a crew which had mutinied.

In the ensuing 15 years, SALTS has gathered 800 members, built two new ships, gone on four ocean sailing trips (logging 100,000 nautical miles) and led many coastal excursions. It is also debt-free and operates with a staff of 17.

But most important, Clark says, is that SALTS has taken aboard approximately 10,000 youth "to introduce them to their Maker."

Most of the trainees come from British Columbia and Alberta. But SALTS has also welcomed youth from Washington, California, Central and Eastern Canada, and the occasional person from Europe.

Clark reveals no elaborate or

extravagant advertising formulas. SALTS relies solely on word of mouth to fill its extremely popular "tall ship" ocean sailing program, as well as its newly introduced small boat program. Clark says, previous sailing experience is not a prerequisite: "Most have never been on ship."

SALTS is an outreach aimed mostly at the unchurched and troubled. The program wants to attract kids who feel alienated and despondent, and alone with their problems. Through sailings inherent interdependency, each young person becomes a necessary and relied-upon member of a family.

Taking the moral high ground

Instilling a sense of pride, responsibility and community is accomplished via a holistic approach on board ship which involves mental, physical and spiritual exercises. Each trainee participates in every aspect of

See **SAILING** page 2...



COURTESY JEFF HOOGENDOORN

The Pacific Swift returning from her third voyage to Spain.

Alberta church raises crops for needy people



COURTESY GEORGE AND ANNE FLIM

Members of First CRC in Lethbridge tend their garden. From left, Dirk Scholten, Ed Snip and George Flim.

Alan Doerksen

LETHBRIDGE, Alta. — A church in Alberta is reaching out to its neighbors in a very practical way: by growing crops on church property and giving them to local people in need. First Christian Reformed Church in Lethbridge started the project last year and recently harvested a bumper crop of potatoes, beets, onions and carrots.

Andrew Joosse, the church's pastor, calls the project "a brainchild of the chairman of our evangelism committee," George Flim. George and his wife, Anne, have been working with the project since it started.

Flim got the idea after reading some books by Christian author and sociologist Reginald Bibby, who once wrote that "most

people see churches as money-grabbers."

"That made George think," says Anne Flim. Instead of focusing on money-related issues, "there are other ways we

can be a witness [and] change the perception in the community," she explains.

Neither the Flims nor Joosse have heard of any other

See **CHURCH'S** page 2...

In this Issue

The film Big Night will leave you hungry p. 7
Advice on coping with sexual assault p. 10
Chaplains played an important role at the Olympics p. 13

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News

Sailing trainees get physical and spiritual exercise

... continued from page 1

shipboard life, from boatswain and helmsman to deck scrubber.

For the spiritual workouts, Clark says SALTS is very low key. "We're not a preachy bunch, hitting them over the head with a Bible, stuffing tracts down their pants. We must earn the right to talk to them.... They must want to come to you to drink water rather than having us pour it into a jar without checking to see if it's full."

Letting kids ask the questions

But whether trainees appreciate it or not, worship services are held on board ship on Sundays, prayers are said before each meal, and Bible studies are made accessible to all. Clark agrees that most kids are embarrassed or on the offensive when spiritual or moral issues are

breached, so he prefers to have those types of questions come from the young people themselves.

Not every person who comes through the program is an amazing success story — a poster child for giving one's life over to Jesus Christ — although Clark says that many kids have had their lives turned around by the program. He notes that the kids who participate in the longer ocean sailing excursions of six weeks to six months are the ones in whom most of the spiritual successes are realized.

Clark says he often feels like a first link on the chain of witnessing: "We plant the seed and hope it falls on good ground." And sometimes the seed germinates relatively quickly, such as when the SALTS crew witnesses the occasional baptism on some "lonely atoll in the middle

of the Pacific Ocean."

As with any organization, rules must be made and followed. SALTS forbids trainees to smoke or drink while involved in the program. Furthermore, sailing requires many hands for one purpose; persons not fulfilling their duties force more work on others in the watch. When a person isn't doing his or her job, discipline is meted out by peers. Clark recalls an episode on one of the world voyages during which the kids became judge and jury: "They wanted to sent this kid ashore in Samoa and leave him there with no money. Nothing. Of course, he'd never make it." However, the skipper has the ultimate authority and can overturn a decision.

The second choice of punishment was to make the wayward trainee scrub the decks for the



COURTESY JEFF HOOGENDOORN

The Pacific Swift anchored in harbor.

duration of the voyage. He promptly left when the ship disembarked in Australia. Perhaps for the first time in their lives, trainees' feelings of interdependence, community and responsibility intertwined in a very real way.

SALTS puts a high value on hard work. Clark recalls the parable of the talents saying that he who did the most with his talent through hard work received the biggest reward.

SALTS' ultimate goal is to teach Christian values by ex-

ample and to provide the opportunity to grow physically, mentally and spiritually in a unique and exciting atmosphere. Its mission is to sow the seed, but not necessarily to tend the garden once it is grown.

The Sail and Life Training Society hopes to prepare individuals for a life of stewardship to each other and God. While trying to be more practical than academic, SALTS is "trying to plumb the depths with the things we're doing here," concludes Clark.

Church's garden used for outreach

... continued from page 1

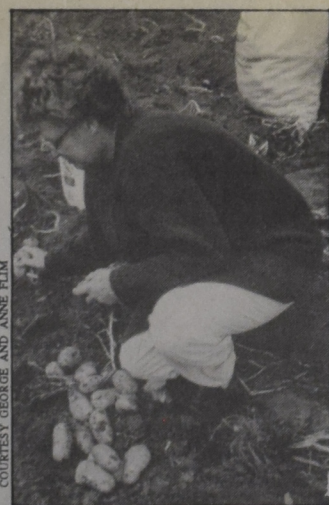
churches with projects like this. "It was such a novel idea," Joosse comments.

A garden instead of a parking lot

One reason for the project was that First CRC had extra property next to the church that it wasn't using. "I imagine the people who built the church planned a parking lot," says Flim. But since the church was started in 1950, its members have decided not to build a parking lot. Instead, they park on nearby streets.

Having a large vegetable garden next to a church might seem a bit unusual because First CRC is within the city of Lethbridge, not on the outskirts. It is also ironic that the main people involved with the project are not farmers.

"We have some farmers in the church, but the people involved are gardening people," explains Joosse. These include the Flims and a few other church members who are city dwellers with a "green thumb." George Flim does sales work with a baking company and Anne works in sales and bookkeeping with a printing supply business. Anne is also treasurer of the church. Together with the others, they planted the crops last June and kept them watered and weeded



COURTESY GEORGE AND ANNE FLIM

Susanne Hummel helps to harvest the crop: not just small potatoes!

until harvest time.

One farmer helped out last spring by plowing the land, and another farmer provided manure for the garden, says Flim. There are a few small expenses connected with the project, such as the cost of watering the crops.

The 'word' is out

This fall, there was a plentiful harvest from the one-acre garden, with 1,500 pounds of potatoes, 500 pounds of carrots and 300 pounds of onions, reports Flim. Beets and kale (a type of cabbage) were also

grown this year. The harvest was delayed for a week because of rain but was completed by late September. Generally, the weather was good for growing crops this year, reports Flim. Last year, only potatoes were grown, and there was also a good crop.

Most of this year's harvest was given to the Lethbridge Food Bank, the Interfaith Food Bank and the Lethbridge Soup Kitchen. "Some went straight to single mothers who needed help," adds Flim.

Joosse says the church is "very informal" about distributing the crops, and gives food to local people who need it. Recently, a nearby Ukrainian Orthodox Church planned a fund-raising perogy dinner to which First CRC donated some potatoes.

Also, some members of First CRC bought vegetables and the money was donated to one of the local food banks.

First CRC has been getting some attention in Lethbridge because of its garden and there have been a couple of stories in the local newspaper. "Around the neighborhood, the word is out" about the project, says Joosse. He sees it as a form of outreach to the community and as good stewardship of the church's resources.

From schooner to row boat

Jeff Hoogendoorn

The Sail and Life Training Society is open to anyone between the ages of 14 and 25. Costs are between \$550 (\$475 US) and \$675 (\$590 US) for a 10-day excursion. A scholarship program is available for those whose financial situation would otherwise not allow them to participate.

SALTS has one working ship, the *Pacific Swift*, a 111-foot topsail schooner, built as a working model at Expo '86 in Vancouver. The *Swift* has been to such varied places as Hawaii, Mexico, Galapagos, Pitcairn, French Polynesia, Australia, New Zealand, Easter Island, Europe and the Caribbean. The recently decommissioned *Robertson II* is being replaced by the *Robertson*, currently being crafted at the SALTS shipyard in Victoria.

The *Pacific Swift* is used in the coastal program in sailing around Vancouver Island or to the mainland fjords. The Small Boat Program uses 20-foot wooden vessels which sail (or row) in the Johnstone Strait, Quadra Island and Desolation Sound areas of British Columbia.

SALTS is a registered charity in both Canada and the U.S. It is supported by single, family, corporate and life memberships. The privileges of membership are voting rights and participation in occasional day and overnight sailing trips.

News

Canada's largest Christian high school becomes even bigger

Jane Ouwehand

On Oct. 4, supporters of Canada's largest Christian high school celebrated God's faithfulness by dedicating the school's new edition. The \$4.5 million addition/renovation to Abbotsford Chr. Secondary School includes a double gym, art rooms, science labs, library, three-bay

congratulations, as did John Vanderhoek from the Society of Christian Schools in B.C. The school's concert band, choir and alumni quartet provided music. A litany of praise was read by student Jillian Van Biert, her mother Caroline, and her grandmother Pauline.

A wooden "key" about three

pledged \$2 million after visits from members of the "Serving the Next Generation" campaign committee. The Abbotsford Christian School Society, which includes two grade schools and the high school, has more than 600 members (It's the largest society in Christian Schools International).

Money from diverse projects

Some \$90,000 was raised in two house-building projects as the "Abbotsford Christian Builders" built and sold two houses.

Safeway, Save-On Foods, Supervalu, Extra Foods, Funks and IGA grocery stores sell coupons to charitable organizations and donate seven per cent of sales to the charity. As supporters began buying their groceries with these coupons obtained from the school, \$25,000 was raised. Catering and product sales (i.e., frozen chicken and frozen hamburger meat) netted another \$25,000, while the Abbotsford Foundation donated \$15,000 towards new tennis courts.

As for raising the rest of the funds, the school hopes to raise \$1,400,000 through developing five acres of land. Six years ago the Abbotsford Christian School Society bought 10 acres and built a grade school (Clayburn Hills) on five acres of it. Abbotsford Christian Developments Ltd. plans to build a 26-lot subdivision on the other five acres so that the high school can use the profit.

The school's annual auction on October 12 brought in \$80,000. Another \$25,000 is expected to come in through planned giving and/or an endowment fund.

But \$982,000 is still needed: some of this will be paid through tuition, and some through fundraisers.

Faith that sure will catch the vision

There are still five portable classrooms outside the school. According to principal Dwight Moodie, the plan is to build normal classrooms when the present addition is paid off. The specialty rooms (e.g. shop, library, gym, etc.) are designed for 750 students, even though there are currently 450 attend-

ing. Regular classrooms are cheaper to build. When the time comes, it will be relatively easy to add them on.

Moodie notes that 60 per cent of the students are Christian Reformed, and 40 per cent come from 60 other denominations. He states that the giving was in similar proportions, with 60 per cent coming from Christian Reformed supporters. The 40 per cent have "caught the vision" and are just as willing to support the school with their dollars as those who have gone to a Christian school themselves.

Melvin Vanderhoek, a teacher, and father to one of the students,

remarked, "If you had told us about this building back in the '50s, when we were going here, we would have said you were out of your mind. God certainly has blessed us."

Moodie comments, "I'm certainly deeply thankful for the addition and for the commitment of the people over the generations who have built this school. As one who did not grow up with Christian education, I am thankful for the vision which the immigrants brought here of a Christ-centred education, and for the sacrifices that they have made. Now other Christians are blessed by it too."

New history channel can help us define our identity

OTTAWA (Canadian Scene) — One specialty television channel recently licensed by the Canadian Radio-Television and Telecommunications Commission is to be known as the History and Entertainment Channel and, if programmed conscientiously, can go a long way to helping us define a "Canadian identity."

The licensee describes the new channel as "providing a national English-language specialty service consisting of documentaries, movies, mini-series and other programs that embrace both current and historical events."

The service will give special emphasis to documentary and dramatic programming related to "Canada's past." Fictional films, the description states, will be shown with "wrap-around" programming before and after each showing that gives them a context and provides a commentary on their place in history. "In short, this is not a movie service; it will be a history service."

As most television viewers have come to learn, there's been a great deal of variance between the promises made by applicants for television licenses and the programs they deliver, especially where Canadian content is promised.

What the History and Enter-

tainment Channel needs is programmers that get Canadians excited about their history in the way the school systems have failed to do, say critics. It is hoped programmers will consider the tremendous output of the National Film Board that can offer so much documentation of Canada during this century.

Lively history

On-air personalities with enthusiasm for Canada's history, like Pierre Berton and Peter C. Newman, can make history entertaining as well as instructive in the way Americans have done with recent great documentaries on the Revolutionary and Civil wars and on the American West.

Canadian history also contains "tremendous multicultural content": many great Native figures — the Joseph Brants, Pauline Johnsons and Pontiacs; Mathieu da Costa, the first known black to visit Canada with Samuel de Champlain; Enrico Tonti, the Italian explorer who fought with La Salle; the thousands of Chinese men who helped build the national railroad; the "men in sheepskin coats" and the Scots who settled the West; the German colonists who helped build the beginning stretch of what would become the world's longest street.



Students enjoy the new double gym at Abbotsford Christian Secondary School.

auto shop, home economics room, canteen, computer rooms, administrative offices and more.

At the dedication, Abbotsford mayor George Ferguson praised God for the presence of this Christian high school in the city and commended the builders, Fricia Construction, for finishing on time and on budget. Ferguson joked that maybe some of these men should be sent to Parliament in Victoria. MLA John Van Dongen also offered his

feet long was passed to board chair Frank Dykstra, architect Phil Craven, contractor Ron VanderMeulen, building committee chair Art Kastelein, campaign committee chair John Fictorie and principal Dwight Moodie. John Fictorie mentioned how remarkable it is that in the two-and-a-half years it took to build the 50,000 square foot addition, \$2.1 million has already been raised.

Supporters gave and/or

Editorials

Masters of Salem their puppies brought to Jesus?

We have heard of Jesus blessing little children brought to him by their mothers, but did he ever bless animals brought to him by pet owners? Not that we know of. Yet an Anglican church in Toronto makes an annual practice of blessing animals. What Father Jeffrey Kennedy described as the lightest moment of the liturgical year in St. Matthias Anglican Church may well be the silliest one, too. Yet the practice has caught on in several other Anglican churches.

Of course, one reason why Jesus never blessed pets is that in Jesus' days very few people had pets. There certainly was no pet-food, pet-toy and pet-housing industry. Animals had very little standing in Jesus' society. You remember that little discussion Jesus had with a Syrian-Phoenician woman about dogs getting only the crumbs? That was not a put-down of Syrian Phoenicians but of animals!

But had Jesus lived in our pet-infested and

pet-invested days, would he have blessed animals? It's not totally unlikely. After all, he did curse a tree. Now if you can curse a tree, you can also bless it. And if you can bless a tree, you can bless an animal, which is a creational level up from trees. After all, who pees against whom when it comes to trees and dogs?

Blessing our society's twisted affections

Some of the reasons for this practice even sound convincing. Father Kennedy talked about the fact that "God so loves the world," which undoubtedly includes animals. In addition, pets give people a lot of pleasure, and why should we not thank God for that? Finally, it's good to be reminded of our task as stewards of the creation, and that we don't "own" a pet anymore than we own a tree.

So far the theology is pretty sound. Yet we do not think that it is appropriate to bless pets in a church service especially designed for that. Not so much because we don't like the idea of blessing animals, but because what in fact happens is that we end up blessing this society's pre-occupation with, if not idolization of pets. Some people act as if their pets are more important than their neighbor or God.

That's not to say that pets don't serve a useful function in our society. Children growing up with pets learn a lot about emoting and caring. People who are lonely can derive great comfort from their pets. Some senior citizen homes and convalescent institutions are experimenting with having their residents experience frequent contact with pets. All of that shows how animals can improve our mental and physical health.

But leaving a will that dictates the exact care that must be extended to a pet, for example, lifts the curtain on how people sometimes begin to think of animals as people. And don't mention erecting a marble grave stone over Tabby, please, as an example of TLC.

Will there be cats in heaven?

By introducing a blessing of the animals service into the church calendar we raise animals to the level of kingdom citizenship, an entitlement they should not have — as if Christ died for them, too, on the cross of Calvary. The kingdom belongs to little children, but it does not belong to cats and dogs and cockatoos.

This is *not* our answer to the question, Will there be animals on the new earth? by the way. We believe there will be. While the kingdom does not belong to cats and dogs and cockatoos, they, in turn, do belong to the kingdom. At the same time, this *is* our answer to the question, "Did Rex go to heaven?" The answer is No (for adults, not kids). Christ did not die for Rex. Animals don't need a personal savior because they are not persons. But the new creation will for sure include lions and lambs and dogs.

Insisting that our little pet show up in heaven says more about our need to have the pleasures of earth extended into the new life than about the need for animals to continue living.

A benign and powerless gospel

Finally, having a blessing service for animals trivializes the ministry of a church. There is a definite need for churches to focus on the salvation of human souls. This is a sin-riddled world that needs to experience the two-edged sword of the gospel as cutting asunder right from wrong and life from death. Heaven forbid (and it does) that we turn our church services into warm, fuzzy, feel-good experiences that have no real impact on Satan's rule.

Tell us what a tongue-in-cheek *Globe and Mail* article does for the advancement of Christ's kingdom when it describes how "with a smile that could revive roadkill, Father Kennedy inquired the name of each creature great and small, looked it in the eye, stroked it and prayed over it with eyes closed. Some dogs wagged their tails. A kitten gnawed his thumb. The iguana looked unimpressed." The gates of hell must have received a pounding when the priest's prayer went up.

Can you imagine Christ saying to this generation, "Suffer the little animals to come unto me, for the kingdom belongs to such as these?" If you can, tell us why Jesus turned an evil spirit called Legion loose on a herd of pigs.

Frankly, we think it's easier for a rich man to enter heaven than it is for a camel. **BW**

Blessed are the peace-makers in South Africa

The Truth and Reconciliation Commission in South Africa has finally heard from a former national police chief that the upper levels of the Apartheid government were involved in terrorism. This is a major breakthrough for the commission led by Archbishop Desmond Tutu.

Archbishop Tutu was interviewed on CBC recently and said that he was surprised to see how forgiving black people who appeared at the hearings were once they were allowed to hear the truth and tell their stories of suffering from the Apartheid years.

The very fact that South Africa is holding these hearings is a miracle of grace. The hearings have a very distinct religious character, as the object is not revenge and punishment but truth and reconciliation.

South Africa is blessed to have such a strong influence of true Christianity emerge after so many years of bad Christianity perpetrated by those who justified racism and terrorism. **BW**

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Letters

Do church principles work for public policy?

The report (Oct. 11) that after some urging by Bernard De Jonge, Classis Hamilton will ask the Council of Christian Reformed Churches in Canada to withdraw the letter submitted by the Committee for Contact with the Government (CCG) regarding same-gender relationships is most troubling.

Frankly, I thought the CCG gave the CRC some very constructive leadership in dealing with a difficult and divisive political issue. In a very polarized national debate, CCG and through it, the CRC, I thought, was encouraging the government to find a viable public policy alternative to recent historical understandings of "family" and "marriage." At the same time the CCG also acknowledged that many same-gender relationships sub-

scribe to notions of truth and fidelity, thereby requiring public recognition and protection.

Attempts by De Jonge and others, to "reformulate" the debate on the basis of three principles, namely, "prophetic consistency," "kingdom advocates" and "the rule of principles," may, on first glance, seem sound. However, as I thought about what these principles might mean in other areas of public policy, I began to have some serious doubts. The fact that they're cast in ecclesiastical language hides their truly insidious nature.

For instance, if indeed, as De Jonge seems to think, we should speak with "prophetic consistency," what does he think about the national and provincial policies that recognize and financially

support cultural/religious diversity? What does he think about the Charter's guarantees of religious freedom? Where will "prophetic consistency" lead De Jonge as he develops a public policy rationale for granting religious groups (Muslims, Jews, Christians or Sikhs), municipal property tax exemptions for their religious/educational facilities? Similarly, where would these noble principles lead if he were the Minister of Finance and contemplated changes to the deductibility of charitable donations for

religious activities, e.g., financial support for preachers?

If, as De Jonge seems to say, public policy should not recognize same-gender relationships because those relationships are not compatible with the will of God, should public policy then recognize only the kind of individual or group behavior that's specifically compatible with the will of God? And who will define the will of which god?

Jake Kuiken
Calgary

Hamilton overture based on 'error, false accusations'

In response to the recent articles and letters regarding the Committee For Contact with the Government's communication to Justice Minister Rock I feel I must say a few things to correct an impression that was a major factor in leading to Ancaster CRC and Rev. Bernard DeJonge's overture and objections and, consequently, Classis Hamilton's unfortunate adoption of the overture.

Whatever one may think about the present "red flag" issue of legislation in regard to "same sex benefits" the letter did not in any way contradict the official position of the CRC as outlined in synodical decisions.

Nowhere does the letter suggest that

homosexual activity is normative, nor does it anywhere say that homosexual orientation is normative. In fact, those who care to read the whole letter will soon realize that the intent of the communication to the Justice Minister was to strongly urge the government to uphold and maintain the present definition of family as it has traditionally been understood in Canada.

If folks do a little thinking about that they will soon realize that this already eliminates many of things that we are very concerned about regarding this legislation, such as caring for foster children or adoption, as well as other family-related rights and benefits.

I would go so far as to say that the overture and objections are in error and contain false accusations in this regard. I feel as uneasy as anyone about this kind of legislation. However we must "fight fair" about these issues, with integrity, rather than making quick generalizations.

Furthermore, what troubles me is the persistence of Ancaster and Rev. DeJonge even when Mr. Klein expresses regret about going out on a limb on this one without the full consensus of all of his committee members or passing it by the interim committee of the Council of Christian Reformed Churches in Canada. The matter would have been dealt with internally by his own committee and the interim committee of the council, and corrective action taken.

If Ancaster's council or pastor had taken the trouble to communicate with the committee and/or person in question this matter could have been cleared up. Instead, a more sensational route was taken on an issue which has in the meantime become a "red flag" matter in the press. It is unfortunate that Ancaster and Rev. DeJonge got on the bandwagon.

(Rev.) Fred Heslinga
Hamilton, Ont.

The curse on the creation lifted

In your editorial, re: "Prairie farmers struggle..." (Oct. 11) you stated: "It's true there are destructive forces at work in the creation. That's because God cursed the ground after the fall...." That curse, however, is no longer there. Read Gen. 8:21.

God, the creator, was preparing the earth for the sending of his Son, our Savior, so that his feet could touch the earth and enclose his body for three days, thereby sanctifying the grave for us.

Now we Christians, with the whole creation, are waiting with eager longing for his return (Rom. 8: 18-23). If this earth were still under the Paradise curse, there would be no need for "earthkeepers" and the like.

But, now that God lifted the curse, for his Son's sake, we are standing and working on Holy Ground. The earth and the fullness thereof belongs to the Lord.

Jake Hultink
Renfrew, Ont.

CCG letter, Part 2

Allow me to comment briefly on your report of Classis Hamilton's decision to seek a retraction of a statement on "homosexual rights" contained in a letter sent, over my signature, to Justice Minister Allan Rock (CC, Oct. 11).

Following its September meeting, the Committee for Contact with the Government (CCG), which I serve in the capacity of communications associate, wrote Mr. Rock again saying, in part:

Earlier this year you received a letter dated April 23 from our committee addressing the issues related to Bill C-33. In that letter we made reference to the possibility of "domestic partnerships." This is still a matter that we have under discussion, and we do not have a final position on it. Please do not use this reference to support any recommendation you may make on this matter.

When we have completed our work and submitted it to our churches to solicit their reaction and suggestions, we may then be in a position to address this matter again.

The CCG's work on this sensitive justice issue is continuing. As the minister has been told, our churches will be consulted before further recommendations are made in the committee's ongoing efforts to uphold public justice.

Reinder Klein
Committee for Contact with the Government
Burlington, Ont.

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Education

Pedagogeries



Alyce Oosterhuis

Wha' d'ya git?'

It is mid-term exam time again in the academic season. Students who have not opened a book in six weeks suddenly find themselves frantically trying to speed-read hundreds of pages of dense text. Caffeine, the drug of choice for staying up into the wee morning hours, is con-

sumed in vast quantities by those who are otherwise avid promoters of healthy lifestyles.

They shuffle into class somewhat bleary-eyed, groan at the depth and range of the essay questions, clutch their pens for lucid inspiration and ramble endlessly in disjointed paragraphs, hoping to impress their professors with the appropriate jargon and four-syllable obscurities. Then they sit back and apprehensively await the grading outcomes.

The professors, whose gait has been slowed considerably by years of ambling down the same hallways, unload their burden of exam booklets on cluttered desks and tables, fill up their mugs with Perrier water because their insides are protesting against years of caffeine abuse, and begin to sift through the illegible student jargonise, checking off the crucial concepts that are/are not contained in the student drivel.

At the conclusion of the marking exercise, a grade is calculated that takes into account the thoroughness of the students' answers, the quality of the whole class performance, a self-forgiveness for lessons not taught well, a compassion for student's growing pains, a desire to make exams a positive learning exercise. The pros and cons of every grade for every student are weighed carefully. At the end of the evening/week of marking, the professors shuffle somewhat bleary-eyed into class clutching their marking books closely to their chests, hoping that no student will scream or faint or throw a temper tantrum about the attained grade.

Pride, stupidity or uninspired mediocrity?

At the end of the exam-return exercise, I am always struck by the many students who holler across the room to each other, "Wha' d'ya git?" And I am even more surprised by the students who respond to the request by openly displaying their marks to each other. In my college years, one divulged one's grades to only a very few select friends. To share your high grades with others was akin to bragging; to display low grades to others confirmed your stupidity; to disclose your average grades to your peers proclaimed your uninspired mediocrity.

Clearly, grading exchange standards have changed in 30 years. Have today's students learned to divorce grades from their self-image and -esteem? Or have they begun to deconstruct the exam marking exercise as just another indication of professors' shuffling biases and muddle-headed idiosyncrasies?

Alyce Horzelenberg Oosterhuis is thinking of going back to the throw-down-the-stairs-and-grade-where-it-lands criteria for marking exams. She teaches educational psychology at The King's University College, Edmonton.

Canadian history returns to Calvin

Jo'Mar Heard

GRAND RAPIDS, Mich. — Canadian history has returned to Calvin College after an approximately 15-year hiatus. This fall a course in "Canadian History" is once again part of the history department's menu, complementing a list of offerings that also includes classes in American, Russian and Mexican history, among others.

The 15-year-absence of Canadian history was primarily due to the retirement of a professor in the history department. Over the years the department had hoped for a new faculty appointee who would have expertise in Canadian history and bring that expertise to the classroom. While such a new appointee has not surfaced, Calvin's history department decided that it was important that Canadian history again be offered, and it asked Professor Ron Wells, a 27-year veteran at Calvin, to take on the task.

Wells has studied British, Irish and U.S. history and both his parents and many relatives are from, and live in, the province of Newfoundland. "I was asked to step up because of my background," said Wells.

There are many reasons, however, that Canadian history returned to Calvin — besides Wells' willingness to teach the class. Calvin's contingent of

Canadian students (about 250 strong this year) is the main reason.

"We respect them very much," Wells said. "In addition, the Christian Reformed Church is primarily a church of two nations — namely the United States and Canada. Calvin and the CRC celebrate the participation of Canadians in the church and the college; therefore the history department joined forces with other departments to offer a small but comprehensive package to Canadians."

That package includes Canadian based offerings in English ("Modern Canadian Literature"), French (an interim course on Quebec language, culture and society) and political science ("Canadian Government and Politics").

While the Canadian history course is geared towards the complete student community, Wells assumes that Canadians are "slightly over represented" in his class. The Canadian history course is a survey course which means that it will cover many issues with the main topic being national identity.

Wells also said the course is an important part of Calvin's 1996-97 "Multicultural Year," during which, each month, a different ethnic culture and heritage is celebrated.

Westminster California to issue Canadian tax receipts

Marian Van Til

ESCONDIDO, Calif. — Westminster Theological Seminary in California can now issue tax receipts to Canadians who donate money to the seminary. Revenue Canada says Westminster in California qualifies as a charitable organization for Canadian income tax purposes because it almost always has some students who are Canadians.

"Pursuant to Regulation 3503 of the Canadian Income Tax Act," Revenue Canada has named Westminster a "university outside Canada the student body of which ordinarily includes students from Canada," thereby allowing it to issue Canadian income tax receipts.

As a result, the seminary has

acted to establish "a budget line-item to help [its] Canadian students offset the exchange rate 'hit' they face in paying U.S. tuition," Keith Vander Pol, vice president for development, has announced in a letter sent out to seminary supporters. "This academic year (1996-97) we have included a sum of \$5000 in that line-item with the hope that it can be raised with your help and that of Canadian churches and individuals," Vander Pol's letter continued.

The seminary hopes that it will not only be able to meet the costs it incurs because of its discount to Canadian students, but that it will be able to begin an invested fund from which it will be able to use the interest to make such grants every year.



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ARTS & MEDIA

Big Night



Marian Van Til

Stars Stanley Tucci, Tony Shalhoub, Ian Holm, Isabella Rossellini, Minnie Driver, Allison Janney. Written by Stanley Tucci and Joseph Tropiano. Directed by Campbell Scott and Stanley Tucci.

When artistry is pitted against commercialism in our society, the latter wins — but only because so many people aren't willing to maintain and fight for their artistic precepts. That's why our society has become so crass. (The people who made this low-budget, independent film are, they're telling us, fighting against the crassness of Hollywood. They were rewarded with an award at the Cannes festival.)

The moral of this small film is that one must not sell out his or her principles, no matter how difficult the circumstances; and even if those principles are about something which many people may feel isn't very important. That moral is gotten across here through the theme of FOOD, in capital letters.

The setting is the 1950s, a small neighborhood in New York. Two Italian brothers have spent the two years since they emigrated from their homeland trying to make a go of their restaurant (named Paradise).

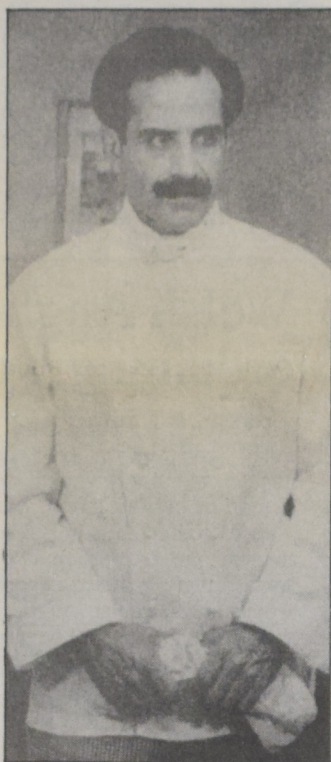
Culinary artist

Primo is a chef supreme, an artist with food. Secondo assists, helps their one employee wait tables and takes care of practical matters like ordering liquor and foodstuffs and staying off the bank. (Their names, which mean first and second, allude to the two parts of a duet, each different in character, each necessary to producing a satisfying musical [artistic] creation.)

Primo will broach no compromise when it comes to food. He labors lovingly over every dish, carefully and exquisitely seasoning, sauteeing, simmering, baking. He's appalled that people are eating the stuff their competitor, Pascal, dishes up a few blocks away — making him wealthy — while he and his brother and their restaurant languish. (Pascal is played with weaselly perfection and a flawless Italian-American accent by Englishman Ian Holm.)

A humorous early scene shows a couple at the Paradise who are surprised by what they get when their order arrives. She has ordered risotto, a kind of rice usually served as a main course, flavored with herbs and tiny chunks of seafood or meat. She complains that there's not enough shrimp in her risotto, and that she'd like spaghetti and meatballs on the side.

Knowing how Primo will



Stanley Tucci, who co-directed and co-wrote *Big Night*, also co-stars as Secondo

react, Secondo does his best to explain to the woman that risotto is a complex starch, and so is pasta, and that a person would want one or the other, but not both at the same meal; and that at the Paradise, their spaghetti doesn't come with meatballs ("Sometimes spaghetti likes to be alone"). Not unexpectedly, the woman isn't impressed. And Primo goes ballistic, refusing to comply with such philistine wishes. With such exacting standards it's no wonder the brothers are nearly bankrupt.

A way out?

Secondo has become a friend of sorts to Pascal. Their competitor tells him that all they need do is to get one famous person to eat at the Paradise —

A culinary allegory about our society's crassness

like Pascal did at his restaurant with Humphrey Bogart — and they'll be home free; if the food is good, the word will spread soon enough. Pascal says he knows jazzman Louis Prima, who will be coming to town. Pascal will send him over to the Paradise.

So Primo and Secondo prepare for a first-class dinner party for Louis Prima and some of their own friends. It will be their Big Night. They have one heck of a dinner, all right, but their all-important night turns out very differently than they had expected.

Babette's feast it's not

The brothers' relationship and the evidence of their differing characters is the most fascinating aspect here — apart from the food, that is, which becomes the central "character" in the last third of the film (you'll undoubtedly leave the theatre hungry; and if you know the pleasures of Italian cuisine, you'll leave with a severe craving for Italian food).

If you've seen *Babette's Feast*, that movie will inevitably come to mind while seeing this one. But the only linking factor is food. The ascetic Scandinavian Lutherans who discover undreamt of pleasures in well-prepared cuisine, prepared for them as a gift from their French maid, Babette, are worlds (and worldviews) away from the hedonism of these secular Italian brothers and their friends.

In each instance, those gathered eat more in one meal than they've probably ever eaten at one meal in their lives, yet the two gatherings couldn't be more different. The latter meal leaves a slightly sour taste after all.

The difference lies in this: when eating exquisitely prepared food with a heart grateful to God for the bounty he has allowed, it's a feast, and the chef's work stands as a kind of thank offering. But when your motivation is only satisfying your palette with more and more, and the chef's motive is to prove his superior artistry, it's an orgy. (The last poignant scene redeems the situation somewhat.)

This is a well-written, well-made film which contains both much poignancy and humor, as well as some unsettling scenes.

A subtext running throughout

concerns Secondo's relationship with two women: his American girlfriend (Minnie Driver) and his Italian lover, who is Pascal's daughter (Isabella Rossellini).

It's disappointing that writers/directors Stanley Tucci (who plays Secondo), Joseph Tropiano (Tucci's cousin) and Campbell Scott (son of George C. Scott and an actor in his own right) apparently felt the need to reinforce the "Italian stallion"

Christian viewers) will wince at Pascal's frequent use of the f-word (though there is no profanity). Pascal embodies vulgarity, in contrast to the brothers. He has no principles that he is willing to stand by. His motto is: give the people what they want while doing what you can (sleazy or not) to get ahead. It's true that such a man can be expected to use vulgar language. There's also about



Tony Shalhoub is Primo, the "chef supreme."

stereotype by giving Secondo both a girlfriend and a mistress.

Embodying vulgarity

Apart from its moral aspect, Secondo's two-timing doesn't make dramatic sense because it doesn't fit his character as we've come to know it. It doesn't even make sense as an aberration of Secondo's character. In contrast, the self-conscious Primo's hesitant romance with their florist is as refreshing and sweet as a good Italian ice.

Many viewers (and not just

Pascal's verbal vulgarity a kind of immigrant's showing off: Wow! He knows how to swear in his new language! But the frequency of Pascal's vulgarity will be at least unnerving, if not offensive, to many viewers.

One might ask whether the film makers didn't trust their creation enough to realize that sexual cheating and vulgar language only detract from their small but engaging story, its excellent acting and sumptuous cinematography.



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Church

Orthodox militia terrorizing religious minorities in Romania

Willy Fautré

BRUSSELS, Belgium (Compass) — A number of official and unofficial militia-like groups have been set up at the initiative of top leaders and local priests of the Orthodox church in Romania to terrorize religious minority groups and deny them basic religious rights.

According to Iacob Dumitru, the executive secretary of the Romanian Evangelical Alliance, newly organized evangelical churches are particularly targeted. Orthodox groups break church windows, beat minority faith believers and threaten them with death, often with approval of the police and local political leaders.

The Romanian Missionary Society (RMS) reported in June that the Romanian Orthodox

Church "has launched an insidious campaign of denigration against other denominations."

They cited a letter written by Romanian Orthodox archbishop Pimen condemning evangelical radio broadcasts, calling the broadcasters "defilers of our forefathers' faith."

Significantly, the RMS radio station in Suceava was forced to stop broadcasting shortly after this letter was written when their contract was abruptly cancelled. Court challenges brought by the RMS have allowed the station to begin rebroadcasting and the closure has been declared an "illegal injunction."

Yet a final court decision has not been made, and the next hearing was due to take place in late October. A spokesperson for the RMS contacted by *Compass*

expressed concern that a final decision might be delayed until their broadcasting permits expire.

Other incidents illustrate the pressure many Romanian evangelical believers are feeling.

On Sunday morning February 11, two Orthodox deacons and three other men went to the Pentecostal church in Comana de Jos (Brasov district) and beat Viorel Micut and Poenaru Gheorghe. Then, they cut their car tires. The Brasov Police Department was informed about this case but did not investigate.

In Rodna de Jos (Maramures district), Orthodox priests have incited their faithful and sent groups armed with sticks to the Brethren community members to stop them from building their own church. In Dostat (Alba

district), 15-20 young people led by a local Orthodox priest tried to set fire to the car used by the Brethren community.

In Insuratei (Braila district), a woman four months pregnant was beaten, thrown to the ground and kicked in the stomach by a group of Orthodox believers led by their priest, Popescu Leontin, "just because she was a Baptist," Iacob Dumitru told *Compass*.

Other minority religions and cults have also suffered discrimination as the Orthodox Church attempts to re-establish itself as the national church, even though it has not been legally ratified by law as the state church.

A few days before an international convention of Jehovah's

Witnesses was to take place July 19-21 in Bucharest, Patriarch Teoctist publicly complained about the "frivolity of the competent authorities" who had allowed such a meeting, and called on his flock to "defend their forefathers' faith." Subsequently, the meeting was banned by the government.

Hillary Clinton, travelling in Romania at that time, refused her scheduled visit to the Orthodox church of Kretulescu because, as the press attache of the American Embassy said, "Her presence on the property of a church which has shown religious intolerance contrary to democratic principles does not fit the purpose of Mrs. Clinton's visit to Romania."

Reformed Bible College enrolment up 10 per cent

Dan Bloem

GRAND RAPIDS, Mich. — Final figures on Reformed Bible College's (RBC) fall 1996 enrolment show that 198 students are taking classes on the Grand Rapids campus. This is up 10 per cent over the 181 of fall 1995. The freshman class is

larger than last year and the EXCEL Degree Completion Program has added to the RBC student total.

Analysis shows that this fall RBC students come from 11 states, two Canadian provinces, and nine other countries outside of North America (e.g., Kenya,

Russia, Uzbekistan, Belize, Eritrea, China, Japan, Haiti, Romania). Of the students new to RBC this fall, 56 per cent come as transfers from other college and university programs.

The Grand Rapids-based college grants the Bachelor of Religious Education degree in ministry and leadership. This is particularly focused on preparation for any of 12 career tracks, such as church staff and mission careers.

Of RBC's 1996 Bachelor degree graduates, 43 per cent went on this fall to seminary studies; 32 per cent went directly into church or mission vocations; 14 per cent went on to study in university graduate programs; and 11 per cent are in other vocations.

Welsh Anglicans approve ordaining women

LAMPETER, Wales (EP) — The Welsh Anglican Church voted September 15 to ordain women to the priesthood. The change, which received the necessary two-thirds majority by a margin of only one vote, brings the Church of Wales in line with its counterparts in England, Scotland and Ireland. Before the vote, the Archbishop of Wales, the Rev. Alwyn Rice-Jones, warned that continued opposition to the ordination of women would isolate Welsh Anglicans. "We will simply slide backwards and nobody will be prepared to listen to us. We will just be a forgotten province of the Anglican Church," he said. The new policy will permit about 80 Welsh women deacons to become priests. Some 17 of the Anglican church's 37 self-governing bodies worldwide ordain women as priests.

Condemning violence gets archbishop killed

USUMBURA, Burundi (EP) — Joachim Ruhana, a Tutsi who is the Roman Catholic Archbishop of the Gitega province in Burundi, was burned

to death after Hutu guerillas ambushed his car on Sept. 9. A church deacon who arrived at the scene shortly after the attack found the bodies of Ruhana and a nun on fire inside the car. An unnamed Burundi army officer reported that Ruhana "was assassinated by armed bands." Ruhana was booed at a funeral for Tutsi victims of ethnic violence in late July, after he condemned "violence on both sides." Sylvestre Ntibantunganya, a Hutu who was then president of Burundi, was attacked with rocks and cow dung at the funeral and forced to flee in a helicopter. He was toppled in a July 25 coup.



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Church

Operation Christmas Child brings hope

CC Staff

Samaritan's Purse, a Christian relief organization headed by evangelist Franklin Graham, is planning to help hundreds of thousands of children in Rwanda and Bosnia to have a good Christmas this year through Operation Christmas Child. This program, now in its fourth year, encourages families, churches and schools to fill empty shoe boxes with gifts for hurting children in Rwanda and Bosnia.

Last year, 800,000 individuals and families from Canada, the U.S., the U.K. and the Netherlands sent out boxes filled with small toys, school supplies and other gifts. This year, Samaritan's Purse is planning to collect and distribute more than one million shoe boxes to children who might otherwise be forgotten. The children will also each receive an illustrated Christmas story book translated into their languages, distributed with each box.

Gifts and prayers needed

Samaritan's Purse has a suggested gift list for those interested in taking part:

- small toys, such as stuffed animals, dolls, balls and cars (but no war-related toys or items that may break);
- school supplies, such as pens, pencils and sharpeners, and writing paper;
- hygiene items, such as soap, a toothbrush and toothpaste;
- baby clothes;

- other items, such as Bible story picture books, socks, or candy.

Samaritan's Purse suggests that interested people decide whether the gift is for a boy or a girl and choose one of these age categories: infant, age two to four, five to nine, or 10 to 14. The shoe boxes should be labelled with this information. You may enclose a note to the child with a photo of yourself or your family and your address. The organization also suggests including a cheque for \$5 to cover shipping costs.

Once the box is filled, it can be taken to the nearest Operation Christmas Child Warehouse or to the local Greyhound Bus Depot. For more information, call 1-800-30-31-BOX, and to find the nearest collection centre, call 1-888-BOX-DROP. Deadline for receiving the boxes this year is November 23.

Samaritan's Purse has some prayer requests for its Christmas program:

- for the hearts of the children who will receive the shoe boxes;
- for wisdom and strength for the workers in Rwanda and Bosnia who work hard to distribute the boxes on time;
- safety for the boxes as they are transported from Canada to Bosnia and Rwanda;
- funding for the program, so that Samaritan's Purse can meet its financial obligations.

South African Reformed Church leader murdered

GRAND RAPIDS, Mich. (REC) — Two armed men broke into the home of Rev. Ezekiel Mataboge in the early morning hours of September 4 and killed him. According to police reports, there is no clear motive for the shooting. South Africa press reports assume that it is a case of attempted robbery.

The 61-year-old Mataboge was a pastor for the Uniting Reformed Church in Southern Africa, working in Dobsonville, Soweto. He also served the church as moderator of the Southern Transvaal Synod.

Mataboge was an officer of the Reformed Ecumenical Council for eight years, from 1980-

88. He was vice-president of the Reformed Ecumenical Council from 1984 to 1988.

Chapter & Verse



Wayne Brouwer
Andrew Kuyvenhoven
Laura Smit
★ Al Wolters

Tearing off their hoofs? Calling all sheep experts

"For I am going to raise up a shepherd over the land who will not care for the lost, or seek the young, or heal the injured, or

feed the healthy, but will eat the meat of the choice sheep, tearing off their hoofs" (Zech.11:16, NIV).

Chapter 11 of the book of Zechariah has been called the most difficult chapter in the Old Testament. In it, the prophet is commanded to play the role of a shepherd over God's flock, holding two symbolic staffs in his hand, named "Favor" and "Union." But the shepherd and the flock have a falling out, with the result that the shepherd-prophet decides to abandon the flock to their fate. He breaks the two staffs and receives 30 shekels of silver as severance pay. After this, the Lord asks him once again to play the role of a shepherd, this time to symbolize the foolish and harsh shepherd who is described in the verse quoted above.

A puzzling passage

The passage is full of puzzles. Who are these mysterious shepherds? Why does the New Testament relate the 30 shekels to the money received by Judas for betraying Jesus (see Matt.27:9)? What is "the covenant I had made with all the nations," which is said to be revoked by the breaking of the staff named Favor (see verse 10)?

Of course, before trying to find answers to these problems, it is necessary to understand the plain meaning of the words and phrases used in the original text. As someone who is engaged in writing a commentary on the book of Zechariah, I make it my first priority to try to understand the literal meaning of the Hebrew, but I often run stuck. For example, the last words of the quoted verse speaks of "tearing off their hoofs" in the NIV, but this translation is far from certain. Does it really make sense to speak of a shepherd who is so rapacious that he would tear off the hoofs of his own sheep? The context seems to suggest that the shepherd is eating the sheep that he was hired to tend, but the hoofs of sheep are hardly something edible, as far as I know.

Translator appeals for help

Here I need the help of people who know more about sheep and shepherds than I do. I wonder if there is anyone among my readers who knows whether there is any situation in which a shepherd might tear off a sheep's hoofs — or whether it is even possible to tear off the hoof without removing the entire foot. The whole idea seems implausible to me. If it really is implausible, then I have good reason to look for some other meaning for the Hebrew words in this text. If anyone with a knowledge of sheep and shepherds can help me out, I would appreciate a word from them.

Fortunately, the overall meaning of the passage does not depend on the uncertainty of this one phrase. It is clear to anyone who reads the verse that the foolish shepherd is someone who does just the opposite of what a good shepherd does: he neglects and abuses his sheep for his own profit. The prophet is told to play this role as an announcement to God's people that the Lord will deliver them into the hands of an unscrupulous ruler or government — presumably as a punishment for their sins.

And as always in the Scriptures, the threat of punishment is accompanied by the spoken or unspoken conditions: "Unless you repent!" Even the most difficult passages of Scripture are usually clear about the covenantal bottom line: "Obedience brings blessing, disobedience brings curse."

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont. He invites sheep experts to drop him a line. He can also be contacted by phone at (905) 389-3032 (home) or (905) 648-2131 (office). His e-mail address is: awolters@redeemer.on.ca

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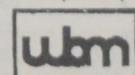


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Feature

Facing the facts on sexual assault



...it is estimated that one in three girls and one in seven boys will be assaulted before they reach their 18th birthday...

Lynn Klammer

In the minds of many people, rape is something that only happens in dark alleys in bad areas of town, or to people who are in places they shouldn't be. People also often view rape as a crime against only adult women, when in fact, it is estimated that one in three girls and one in seven boys will be assaulted before they reach their 18th birthday.

Trust your instincts

Many victims of sexual assault are unsure if what they've experienced is an actual assault. Janet was 12 when a 16-year-old friend of the family began as-

saulting her. "I didn't know that what was happening was abusive," remembers Janet. "Oh sure, I knew Mom and Dad wouldn't like it; I knew it had to be kept secret. But it's not like I was tied up or held down when it happened." Janet was repeatedly fondled from age 12 to 14. She continues, "It felt wrong, but I wasn't sure why. He was always so nice to me. I hated it, but I was scared." Janet chose to keep quiet about her assault because she was confused about what had happened to her.

Sexual assault does not mean only "rape." Sexual assault is any unwanted sexual act that is

attempted or completed against you. The person who is assaulting you could be a stranger, but is often someone you know.

Linda, only 13 when she was assaulted, was also confused about what had happened to her. "I didn't know what people would think of me," she says. "I felt dirty, sinful and like I was changed.... Like I could keep it a secret, but I would never be whole again. Anyway, I was too ashamed to do anything but just try to forget the whole thing."

Linda's experience of shame is not uncommon. Rev. Bill Nicholson (also a neuropsychologist in Bay City, Mich.) helps us to understand these feelings. He explains that "Our bodies are sacred. Our souls are sacred. When we are violated in any way, that sacred feeling is destroyed. We feel dirty and unclean. What was done was more than a physical violation. It was a violation of our very selves. That is why the pain is so deep and the shame is so great."

Blaming one's self

Along with feelings of shame are often feelings of responsibility for the assault, guilt, fear and anger. Colleen Sproul, MSW is the sexual assault program supervisor for Child & Family Services in Saginaw, Mich. She explains that "Sexual assault is the only crime where the victim may be treated as the guilty party. These feelings may be very strong especially if you know who your assailant is. You may feel guilty because you were not able to stop or predict the assault."

Janet remembers, "I felt like I was really as much to blame for the whole thing as he was. I mean, I didn't do anything to stop it. I told him I thought it was wrong, that he shouldn't be touching me in those places, but I didn't stop him. I didn't like it; it was horrible; but I still didn't stop him."

Linda adds, "It took me a long time to tell my parents what happened to me.... If I had gone to the police right away maybe something could have been done.... By the time I went to my parents it was too late and they told me to just keep quiet about the whole thing. It made me feel ashamed.... and I think their response made me feel the most ashamed."

Everyone deals with trauma differently. Colleen Sproul, suggests that "Following a sexual assault, you may find your lifestyle disrupted in a number of ways. You may have

difficulty concentrating. You may not want to return to school or be with old friends. You may experience a change in your ap-

"Sexual assault is the only crime where the victim may be treated as the guilty party."

petite, become depressed or have nightmares. Some people fear being alone while others fear being in a large crowd.... These feelings can occur one at a time or they may occur all together.... Some people try to block out the memory and others need to share their painful experience over and over again."

Neuropsychologist Nicholson agrees that each case of sexual

the same person that we have known and loved. You are still precious to us."

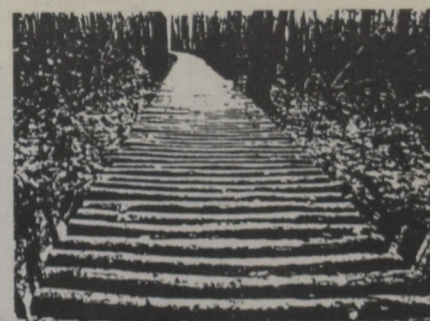
"I couldn't imagine going to a cold, sterile hospital to be poked and prodded after what happened to me," says Linda. "I just wanted to take a long, hot shower and hide in bed all day." As Linda's feelings demonstrate, it can be difficult to seek the necessary medical attention, but regardless of how difficult it may be, it is crucial.

Four health risks

Judy Huett-Harris, a registered nurse in Seattle, cautions, "There are four health risks that should be addressed following a sexual assault: sexually transmitted diseases; possible pregnancy; physical trauma, psychological trauma (the ER or clinic may make arrangements for a counsellor to speak with the victim)."

Of course, these issues can't be addressed unless a medical exam is completed. If you're assaulted, you should not shower or even change clothes. Huett-Harris suggests that following an assault "you should immediately go to the ER. Following an exam, the ER will likely call the police for you."

If you are assaulted in any way, don't let fear stop you from seeking help. Huett-Harris adds, "If I were talking to a young person who was afraid to see a medical professional, I would first reiterate the reasons to go and then try to link them up



...it only happens in dark alleys in bad areas of town, or to people who are in places they shouldn't be...

assault is unique. He urges survivors to remember that they are still precious in the eyes of the Lord. He offers these words of comfort: "None of us can say that we know just how you feel, because none of us are you. Only you can know what this event has done for you. But those of us who care about you, care a great deal, and want you to know that our caring for you hasn't changed. Even though this terrible thing has happened, you haven't changed in our eyes. We see your pain. But through your pain we still see

with an appropriate personality in my clinic. I would encourage a young girl to go to a female professional who would be a good listener and still be able to meet the person's medical needs.

"Going to a family practitioner who normally treats that person for sore throats and school physicals is not necessarily the right person to go to. It is a very uncomfortable thing to go and get ones annual Pap smear and pelvic exam let alone going for an exam after a sexual assault."

Linda remembers, "I was afraid the doctors would be cold and treat me like a thing, you know." Huet-Harris responds, "Even though the ER seems like a harsh place, there are people here who care about you and what has happened to you. It is important to make sure you are all right first, and then, secondarily, document what has happened."

Remember, only by getting evidence against the assailant can he or she be stopped from hurting someone else.

Can a guy be sexually assaulted?

When most people think of sexual assault, they think of a female victim and a male assailant. The belief that sexual assault happens only to females, however, is a misconception. While females are more often the victims of sexual crimes, males are not immune to this form of violence.

When a young man is assaulted there are some special issues to consider. If you're a male victim you may be afraid to tell others out of fear that you will be ridiculed for being unable to defend yourself, or that your sexual orientation may be questioned. Colleen Sproul states that "many people wrongly believe that assaults against men are committed only by, or primarily by, homosexual men and that only homosexual men are raped. Both of these are myths, not facts; but they may affect the way others treat you and they may affect the way you feel about the assault and about yourself."

If you have been assaulted, you may wish to request a male counsellor at a crisis centre as well as a male nurse at the hospital or clinic. There are also support groups available for male survivors.

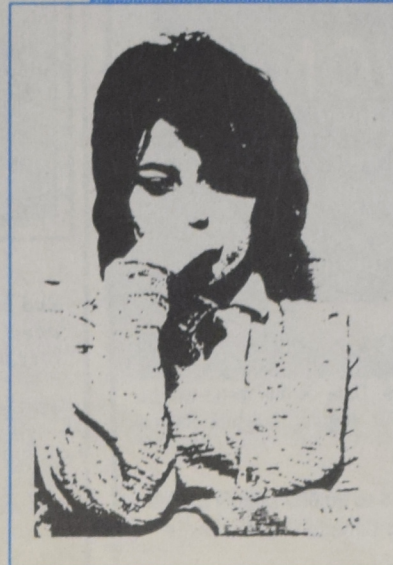
Crime of violence, not passion

Sproul urges male victims to remember that "...strong or weak, outgoing or withdrawn, homosexual or heterosexual, old or young, you have done nothing that justifies this violent attack. No matter what you said or did, no matter what you wore, you did not 'ask' for or deserve to be sexually assaulted. This assault has nothing to do with your present or future sexual orientation. Sexual assault is a crime of violence and power, not of lust or passion."

Watch out for date rape



...I just couldn't believe that I could be in danger from someone I'd known so long...



...I was too ashamed to do anything but just try to forget the whole thing...

Lynn Klammer

In the last few years, date rape has become more recognized as a potential high-risk situation for teens. Rachel was 18 when she accepted the offer of an evening out with Peter, whom she'd known for several

years. "We knew each other from the time we were kids," Rachel remembers. "We were in Sunday school together. We went to different schools during our elementary years, but I had classes with him in high school.

Anyway, I'd known him a long time; I felt safe going out with him, but I guess I was wrong about him." Rachel's first date with Peter was also her last. The date went well until Peter dropped her off at her house.

"I never suspected that I was in danger," says Rachel. "And I especially wasn't worried once we pulled into my parent's driveway — but that's when he changed. He slid over on the car seat next to me and kissed me. I had decided that he was a nice guy, but I wasn't attracted to him, so when I didn't respond to his kiss he started to place my hands on his shoulders and kissed me again. I said I thought it was time to say goodnight, and that's when he reached over and locked my door. I started to get nervous, but was afraid to say anything — I didn't want him to think I was a nut. Besides, I just couldn't believe that I could be in danger from someone I'd known so long.

"I tried to get him talking, but it didn't work. I started to panic when he held my wrists and forced me down on the seat.... We were in my driveway and my parents were home; it didn't matter. When it was over and he finally let me out, he acted like nothing had happened. I never told anybody."

How to prevent date rape

(adapted from the National Organizer for Victim Assistance)

1. When dating someone for the first time, try to double date or go in a group.
2. Don't go somewhere so private that there is nowhere to go for help. Parking in a remote spot is not a good idea at any age.
3. Be wary when your relationship seems to be operating along classic stereotypes of dominant male and submissive female (if a man orders for you in a restaurant, plans all date activities and always gets his way, chances are that he will do the same thing in an intimate setting).
4. Discuss your limits regarding sexual contact before you begin the date.
5. Be very clear in communicating what you feel, beyond just saying "no." If a date wants to go further sexually than you are willing, insist that he leave, or you leave.
6. Avoid giving ambiguous messages. For example, don't engage in petting, then say you don't want to go any further, then return to petting.

Why?

Rachel turned to God following her experience with Peter. "I prayed so hard that God would take the pain away, that it never happened, and I couldn't understand what I had ever done to deserve this." As with Rachel, Linda and Janet also struggled with questions of why this had happened to them. When confronted with such questions, Nicholson responds, "What happened to you was terrible. It was not supposed to happen to you and it shouldn't happen to anyone. I'm sure you never dreamed it would happen to you, but it did. You cry out 'why,' and I don't have an answer."

Linda adds, "No matter 'why' it happened to me, I felt like an outcast — ruined, dirty and sinful. It was only after counselling that I found my way back to myself, and it took equally long for me to accept the fact that God still loved me and was there for me."

The healing process

Rev. Bill Nicholson guides the victims of sexual assault through the healing process. He is a neuropsychologist in Bay City, Mich. He encourages women who have been assaulted to remember that God still cares for them no matter what has happened in their lives. If you have yourself been victimized, Nicholson leaves you with these words: "This terrible thing has hurt you deeply and you probably feel like something inside of you had died, that you are no longer the same person, that the ugly experience has made you ugly and no one will ever love and care for you again.

"But we care. We cared for you before, we care for you now in your pain, and we will care for you tomorrow and all the tomorrows after that. You are too precious and... we will not allow what has happened to you to destroy you, or destroy our feelings for you. We will not allow someone else's terrible actions to destroy the person we love and care for.

It will be a long time before you will begin to feel good again.... Right now for you everything looks black and you see no hope. But there is hope. We have hope because we care for you.... With love comes hope."

Lynn Klammer is a clinical psychologist, college educator and internationally published freelance writer. She lives in Frankenmuth, Mich.

Advice

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Grace needed to heal sibling rivalry

Dear P & M:

I have a sister who likes to get in trouble in school, at home and everywhere else. She loves to get sent out of class, to get detentions and to get adults

and her peers very angry with her. The problem is that my parents believe that she is a perfect angel and would do nothing wrong. How can I make them understand that she really isn't who they think she is?

Dear Two-Faced Sister:

Don't bother to try. Parents can be incredibly dense about these things. And your sister will resent you for ratting on her. So let your parents believe whatever they want and let your sister act out all she wants.

What we're interested in is your motivation. Why do you need your parents to understand that your sister is not as perfect as she appears? Are you angry at your parents because she gets more approval or attention than you? Are you angry at her because she's so two-faced? Are you angry because things just don't seem fair? Are you not getting the love you feel your sister is getting?

Talking about your feelings is important, but we suggest a guidance counsellor or other adult rather than your parents. Right now you have nowhere to go with your feelings and that's not good. We appreciate the fact that you wrote, but you need to do more. So seek out someone you trust and share your frustration.

Interestingly, sibling rivalry is a pretty big theme in the Bible. It resulted in the first murder (Cain killed Abel); it led to threats of murder and family separation (Jacob and Esau); it led to years of heartache (Rachel and Leah); and it led to joyless resentment (the prodigal son and his older brother).

Each of these sibling conflicts has one thing in common: jealousy! And in each case we find brothers and sisters competing for love, attention, respect and their fair share of the pie.

In each case, the absence or presence of grace makes the difference. Cain rejected grace and he killed; Esau had grace and he forgave; Rachel and Leah clawed at each other all their lives; and the older brother of the parable lacked the grace needed to join in his father's celebration and his brother's restoration.

So you have a choice. You can compare and smoulder and fuel your jealousy. That will be sure to drive a wedge between you and the rest of the family. Or you can just get on with enjoying your life, appreciating your parents and loving your sister despite her lousy behavior. That will build the kind of bridge that can lead to best friendship with your sister after she matures.

So forget about trying to make your parents understand. Put some effort into trying to understand your sister instead. It sounds like she has some pretty big needs and problems that she's not handling very well. A little grace on your part may heal you and help her.

By the way, any parents reading this column today should remember that favouritism is often the cause of family jealousies. Isaac and Rebekah each had a favorite son; Jacob had a favorite wife and a favorite child. And look what happened in each case.

Write to: P & M, 16 Kimbermount Drive, St. Catharines, ON L2N 5V6.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Alan Vandermaas, Marian Van Til and Bert Witvoet.

Return by November 20 to: Christian Courier
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Feature

'More than gold':

How chaplains met spiritual needs at the Atlanta Olympics

John de Vries

In every heart of hearts there is a drive for the wholeness and peace that John Calvin called "a sense of the divine." At the 1996 Atlanta Olympic Games I believe I experienced a distinct preview of wholeness and peace that will accompany the establishment of God's Kingdom in the final days. As has not been the case in many years, this year there were no boycotts of the Olympics. The 197 countries (25 first-time participants) constituted the largest-ever gathering for any world event to date. Furthermore, the recognition of the athletes' human rights to spiritual and religious care according to their background was established more firmly than ever before.

Athletes spend years training to make it to the Olympics. It took several years of preparation, too, for the chaplains to arrive in Atlanta. In 1991, the

35 volunteer chaplains representing Bahai, Buddhist, Christian, Jewish, Hindu and Muslim faiths were selected on the basis of multifaith experience, language skills, faith group endorsement and clinical pastoral education.

A safe place

Over 33 days, the chaplains worked in the village during two eight-hour shifts to be available to athletes, officers, doctors and security personnel. As a chaplaincy team we provided a ministry of presence — a safe space for individuals seeking support, clarity, motivation and a listening ear. We provided a ministry of relationships — focusing on the importance of fellowship — to those who felt alone or experienced personal difficulties. We provided a ministry of prayer, worship and celebration for the Protestants, masses for the Roman Catholics,

took delight in signing their names on wall posters and many came back later to pick up sacred literature and resources, i.e., Bibles, Korans, etc.

Besides making many individual contacts in the Olympic Village, I visited the Dutch, Canadian, Comoros, and Malawi delegations in their dormitories. That led to some challenging as well as exciting opportunities. A unique and exciting ministry opened up when the Olympic Village medical clinic was discovered as an ideal setting for chaplaincy ministries for athletes seeking medical attention.

Several experiences stand out. I remember well the small Comoros delegation (islands between Mozambique and Madagascar). The team had less than adequate equipment and was overwhelmed by the Olympic Village population, the food, etc. The chaplains helped the Comoros team in preparation for the



Rev. John de Vries (right) and Andrew Young, ACOG co-chair, after a worship service in Central Presbyterian Church, Atlanta.

therapist for the Nigerian team, said that he liked to come to the celebrations every night "because I love Jesus and like sharing the word of God." It was our desire to have the athletes lead the services as much as they wanted to. Athletes prayed for each other, that they would have "strength and endurance in their events, more so than getting the gold."

Sometimes athletes experienced crises. One member of the Nigerian delegation had practised his sport for two years in Germany only to find upon arriving at the Games that he was not eligible to participate. At the Religious Centre he found support and was enabled to work through his problem. While he did not enter his event, he discovered a new-found faith and confidence that made him leave the Games with "more than gold."

Spiritual care an essential resource

Great strides were made in Atlanta to respond to the multifaith needs of athlete and support staff, though prior contact with national delegations and the Village medical team would have been beneficial. ACOG (Atlanta Committee of the Olympic Games) learned through our presence that spiritual and religious care was an integral resource to respond to the athletes' needs. A report was drafted for the Olympic committee that will oversee the 2000 Sydney, Australia, Olympic Games. One major recommendation was that Olympic Games chaplains must have clinical pastoral education.

Would I do it again? Relationships were developed, strangers

from around the world became prayer partners and fellow worshippers over my 25 days in Atlanta. Significant growth was nurtured, deep commitments of faith and love were experienced. As Andrew Young, Atlanta mayor and ACOG co-chair stated, "The spiritual component does make a difference when it comes to the final split seconds in a race."

Winning not the only way

Winning, while important, is not the only thing. As Renn Crichton, Canadian canoeist, put it when a gold medal eluded him and his team, "We beat our Canadian record by four seconds; there is honor in that."

While the media talked about the commercialization of the Games, Andrew Young called it the "democratization of the Games." Thousands of people who would not normally been able to experience the Olympic Games were able to come to Atlanta to participate in a once in a life time world event at minimal cost.

What was especially unique was the discovery that the 1996 Olympic Games had first been conceived in church. Bill Payne, member of the Dunwoody Presbyterian Church, had completed a successful congregational fundraising drive and was in church in 1986 wondering what challenge was next. During a service he thought of the Olympic challenge. Further consultations with Mayor Young and the black community led to the successful bid for the 1996 Games.

The Atlanta experience and discussions with several national See **MORE** page 14...



Canadian athletes at the Olympic welcoming ceremony.

Atlanta Ministerial Association began the process. Rev. Steve Overall, formerly of Calgary, used the model he helped develop for the 1988 Calgary Winter Games. My journey to Atlanta began when I met Steve at a convention where he was recruiting chaplains for the 1996 Olympics. By February of 1996,

worship opportunities for Jews, Bahai and Muslim athletes, and meditation rooms for Hindu and Buddhist adherents.

As chaplains, we met most of the 11,000 athletes when they came into the downstairs area of the Religious Centre to pick up their gift bags provided by Olympic personnel. Athletes

Games and the Comoros athletes became regular worshippers in the religious centre. During the Sunday worship services, they contributed their own national songs and shared a strong testimony of appreciation for the support and spiritual assistance they received.

Oladiipo Odunuga, a physical

Feature

'More than gold'

... continued from page 13

team chaplains challenged me to realize that sports can be a medium for reconciliation and peace. Never before have 197 countries united in meeting together, competing together and respecting each other as the best in their respective sports. What an avenue for peace and reconciliation.

For the 17 days of the Olympics, Andrew Young, also former U.S. Ambassador to the United Nations, reported that Bosnia, Iran, Iraq and other nations at war chose to lay down their arms in respect for the Olympic Games. At the same time, it was highlighted that sports was both a real and symbolic factor in the dismantling of apartheid in South Africa. South African delegates at Central Presbyterian Church noted that Prime Minister De Klerk, at a rugby game between blacks and whites went over to congratulate the winning black team. This was previously unheard of in South Africa. Reconciliation was a preview for further South African reconciliation and a clear glimpse of the anticipated Kingdom of Peace.

Only some 25 years ago, Atlanta still segregated blacks and whites. Now with Bill Payne representing the white community and Andrew Young representing the black community, the races were working together to bring the world's athletes together. Another person who had arrested Andrew Young some 20 years ago during civil rights demonstrations was now working hand in hand with Mr. Young — another living model for reconciliation.

Kingdom preview

There were also the Bible studies, prayer groups and worship celebrations that united people from around the world to share stories, testimonies and prayers. Medal winners, physicians, coaches and athletes from Christian and non-Christian countries united in the closing Protestant worship service. A Kingdom preview, indeed! Furthermore, what was not noted in the press was the Olympic's Aide Project accompanying the Games. Through his Project, millions of dollars were raised to immunize children from poor countries.

My experience of the Atlanta Games did not live up to the negative media reports. The heat

was manageable, the streets were safe and the southern hospitality was terrific. The many positives far outweighed the stress experienced because of greater crowds than anticipated. For me, it opened a

whole new vista of chaplaincy and spiritual and religious care for persons gathered together for sport events. Furthermore, with more leisure time on our hands, the initiative taken by the German Lutheran Church to de-

velop a department of sports, recreation and leisure may also be something for the Christian Reformed Church to consider. In Atlanta, sports were the medium for reconciliation and peace.

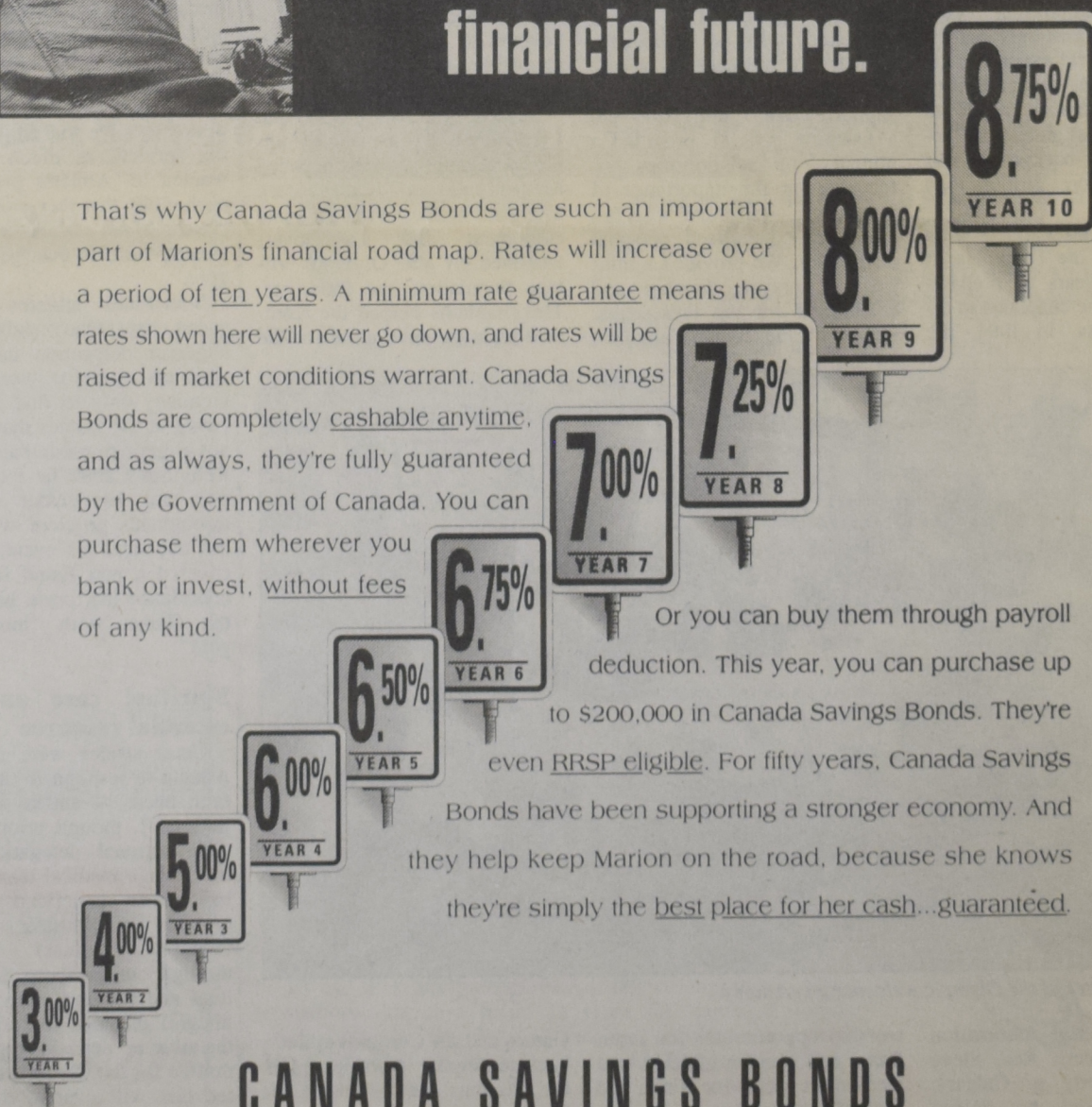
John de Vries is regional co-ordinator of the government of Ontario's Chaplaincy Services, Southeast Region. He is based in London, Ont., and his ministerial credential are held by First Chr. Ref. Church in London.



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News

American publisher takes on Dooyeweerd works

CC staff

ANCASTER, Ont. — Representatives of the Dooyeweerd Centre for Christian Philosophy, Redeemer College, and the Edwin Mellen Press of Lewiston, NY, signed an agreement on October 16 regarding the publishing and distribution of the writings of Dutch philosopher Herman Dooyeweerd.

Herman Dooyeweerd Jr. attended the ceremony and talked about his father's person and work. Dr. Daniel Strauss, director of the centre, highlighted the significance of Dooyeweerd's philosophy.

He quoted Dr. P.B. Cliteur, president of the Humanist League in the Netherlands, as



From left to right: Dr. Herbert Richardson and John Rupnow of Mellen Press; Herman Dooyeweerd Jr. and Dr. Daniel Strauss of the Dooyeweerd Centre.

saying that "Herman Dooyeweerd is undoubtedly the most formidable Dutch philosopher of

the 20th century." He also said that the great Italian neo-Kantian philosopher Giorgio

Delvecchio considered Dooyeweerd the "most profound, innovative and penetrating philosopher since Kant."

The signing capped lengthy discussions pertaining to the publishing of the *Collected Works* and establishment of a Dooyeweerd Centre Book Purchasing Plan and included the handing over of the first volume to be published (*Christian Philosophy and the Meaning of History*).

Dr. Herbert Richardson from Mellen Press emphasized the importance of the whole publication process. The Mellen press is a specialized publisher of scholarly books which are acquired by research libraries

throughout the world. Mellen currently publishes more than 200 titles per year on a wide variety of subjects. Almost alone among North American publishers, they are acquainted with Dooyeweerd's thought and consider his contribution to scholarship important and deserving of serious study and research.

The Dooyeweerd Centre seeks to facilitate the translation and publication in English of the writings of Herman Dooyeweerd, who lived from 1894 to 1977. It makes accessible through publications, courses and conferences the insights of Dooyeweerd and others in the philosophical movement he helped initiate.

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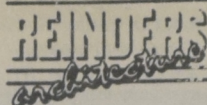
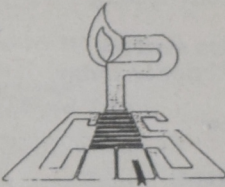
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If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	<p><i>Five generations of God's faithfulness</i></p>  <p>Lutina Rumph, age 92 — resident of Shalom Manor, Grimsby, Ont. — holding great-great-granddaughter, CARLY REANNE WESTENDORP born, August 29, 1996.</p> <p>Behind them are from l. to r.: Julie Westendorp (nee De Weerd), great-granddaughter, son Henry Rumph, and Mary De Weerd (nee Rumph), granddaughter.</p> <p>"For the Lord is good and his love endures forever; his faithfulness continues through all generations" (Ps.100:5).</p>	<p>1946 November 7 1996 With praise and thanksgiving to the Lord, we hope to celebrate the 50th wedding anniversary of our parents and grandparents</p> <p>REINDER and NETTIE VANDERBOOR (nee HELLINGA)</p> <p>May the Lord continue to bless you for many more years. With love from your family: Tina & John Berkhuizen — Willowdale, Ont. Ian, Jennifer Roely & Melanie Vanderboor — London, Ont. Vincent, Neville Bill & Greta Vanderboor — Richmond Hill, Ont. Mark, Andrea, Alan, Steven, Heather, Leanne Rommie & Sonja Vanderboor — Richmond Hill, Ont. Michael & Kristin, Andrew, Kevin, Christopher Marsha & Bob France — Markham, Ont. Matthew, Jason Netty & Don Ryan — Richmond Hill, Ont. Diana & Steve, Paul, Donna You are invited to join us in celebrating this occasion at an open house on Saturday, Nov. 9, 1996, from 8-10 p.m. at the Willowdale Chr. School, 60 Hilda Ave., Willowdale, Ont. Home address: 240 Horsham Ave., Willowdale, ON M2N 2A6</p> <p>Bierum Exeter 1946 November 21 1996 With thankfulness to God, we hope to celebrate the 50th wedding anniversary of our parents and grandparents</p> <p>PETER and WILLIE VISSCHER (nee OLDENHUIS)</p> <p>the Lord willing, on Nov. 21, 1996. Congratulations and love from: Mary & John Van Es — Kitchener Jason, Melanie & Mark (engaged), Joel Bert & Tina Visscher — Exeter Henrietta, Jeanette & Paul (engaged), Peter, Tanya & Pete, Harmony, Marianne We invite you to join with us in celebrating this occasion at an open house on Saturday, Nov. 16, 1996, from 2-4 p.m., at the Exeter Pentecostal Tabernacle, Main Street South, Exeter, Ont. Best wishes only please. Address: R.R. 1, Hay, ON N0M 1W0</p>	<p>Oosthem, Fr. Gravenhurst, Ont. 1928 1996 On Sept. 26, 1996, quietly and peacefully at his home in Gravenhurst, the Lord took away from us</p> <p>ELWOOD BOOTSMA</p> <p>John 14:1-4. Beloved husband of Roely Janssens and dearly loved father and grandfather to: Clarence Bootsma — Brampton, Ont. Andy & Lori Bootsma — Ajax, Ont. Gloria & Steve Ryan — Brampton, Ont. Tyler, Sarah-Beth Jeremy (deceased) Ed & Wanda Bootsma — Edmonton, Alta. Ruby Dawn</p> <p>Brother of: Murkje & Ate Terpstra — Dronrijp, Fr. George & Rena Bootsma — Escondido, Calif. Simon & Linda Bootsma — Aurora, Ont. Shirley & Pete Pyl — Enumclaw, Wash. Dirkje & Henk DeBoer — Balk, Fr. Brother-in-law to: Gay Janssens (Hendricks) — Grimsby, Ont. Hilda Janssens (DeJong) — Hamilton, Ont. Henry & Loni Janssens — Ancaster, Ont. Andy & Dea Janssens — Hamilton, Ont. Helen & Jack Hagen — Hamilton, Ont. Jane & Peter Elgersma — Brighton, Ont. Harry & Mary Janssens — Vineland, Ont.</p> <p>Ralph & Dorothy Janssens — Wellandport, Ont. Correspondence address: Mrs. R. Bootsma, 80 Scott St., Apt. 604, Brampton, ON L6V 1S4</p> <p>Gaast, Fr. Wingham, Ont. 1934 - 1996 On Oct. 5, 1996, the Lord took home in His glory our sister, sister-in-law and aunt</p> <p>JANTJE (JENNY) JORRITSMA (nee BAKKER)</p> <p>Beloved wife of Klaas Jorritsma. <i>It is well, it is well with my soul.</i> We pray that God will take care of Klaas and the children. Janna Reitsma — Guelph, Ont. Wybrig de Haan — Guelph, Ont. Jan & Trijntje Bakker — Wingham, Ont. Rein & Grietje Bakker — Guelph, Ont. Dieuwke Martens — Listowel, Ont. Bakke & James Cupido — Edmonton, Alta. nieces and nephews. "O magnify the Lord with me, and let us exalt His name forever" (Ps.34:3).</p>	
	<p>Anniversaries</p> <p>1956 November 14 1996 "Trust in the Lord with all your heart..." (Prov.3:5,6). With joy and thanksgiving KLAAS and JENNY BRINK (nee ZEE)</p> <p>hope to celebrate, D.V., their 40th wedding anniversary along with their children and grandchildren: Kathleen & Brian Van Dam — Bentley, Alta. Yvonne Esther, Jonathan Elsie & Rob Sanders — Bentley, Alta. Kelsey, Colin, Dean Harvey & Coby Brink — Bentley, Alta. Kyle, Ashley Wendy & Randy Ehman — High Prairie, Alta. Reva, Jenny-Lee, Ethan, Levi Fred Brink — Bentley, Alta. Valerie & Murray King — Daysland, Alta. Mickayla Open house will be held Nov. 15, 1996, at the Gull Lake Hall, Gull Lake, Alta., from 2-4 p.m. Home address: Box 617, Bentley, AB T0C 0J0</p>	<p>Anniversaries</p> <p>1956 November 24 1996 With joy and thanksgiving to God, we are happy to celebrate the 40th wedding anniversary of our parents SIDNEY and CLARA KOOISTRA (nee KOOPMANS)</p> <p>May God bless you with many more years in health and happiness. With love from: Henry & Lauretta Kooistra Ryan & Ashley Grace & Harry Weening Cheryl, Jennifer, Devin, Harris Edward & Cindy Kooistra Amanda, Allison, Joel, Mitchell Teresa Kooistra Marilyn Vooys Elisha, Jason, Colleen Richard & Emily Kooistra Caitlyn, Alexander, Randall Come celebrate with us at an open house on Nov. 23, 1996, from 7-9:30 p.m., at the Senior Citizens' Hall in Holland Marsh, Ont. Home address: 266 Orsi Dr., Bradford, ON L3Z 1B7</p>	<p>Personal</p> <p>ONE TO ANOTHER</p> <p>Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2</p>	<p>Interested in placing an ad? Get in touch with us for details.</p>

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Classifieds

Obituaries	For Rent	Miscellaneous	Job Opportunities
<p>"Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Is.26:3). On Wednesday, Sept. 18, 1996, the Lord called to Himself, our beloved husband, father, grandfather and great-grandfather</p> <p>WILLEM SCHENK in his 88th year. Husband of Klaske Visser. Loved father of: Karl & Ineke Schenk — Orillia Alie & Pete Geus — Orillia John & Audrey Schenk — Orillia Johan & Cathy Schenk — Oshawa Jim & Rose Schenk — Barrie Grandfather of 15 grandchildren and 13 great-grandchildren. Loving brother of Joe Deurloo and Alie Batema both of the Netherlands. Funeral service was held at the Chr. Ref. Church, in Orillia, Ont., on Friday, Sept. 20, 1996.</p>	<p>APARTMENTS: Redeemer College has 2- and 4-bedroom, furnished apartments available. Can be rented daily, weekly or monthly at reasonable rates. No lease required. Please call (905) 648-2131, ext. 260 or 290.</p>	<div><p>Toronto 416-224-5211 Toll-Free (Canada wide) 1-800-667-2525 Fax 416-224-0842 Grimsby 905-945-3301 Burlington 905-522-8602 <i>Emergency Service Available</i> Business & Vacation Travel</p></div>	<div><p>Seeking a Pastor</p><p>Emmanuel Chr. Ref. Church of Calgary, Alta., is seeking a pastor who can provide leadership for a staff ministry that includes one other pastor, elders, deacons and the entire congregation. Emmanuel CRC is surrounded by a diverse community and neighborhood with multiple opportunities for service. Our congregation has about 150 families (total population about 600), and is a microcosm of the denomination in the diversity of views and a common desire to serve our Lord, each other and the community. If you feel God may be calling you to serve his kingdom in this church, please send your inquiries or profiles to: A.H. Brander, 201 Woodford Close S.W., Calgary, AB, T2W 6E1 Phone: (403) 238-4496 or (403) 218-6606. Fax (403) 205-9033.</p></div>
<p>'t Zandt the Neth. Dec. 10, 1903 - Oct. 10, 1996 Psalm 130 Romans 8:31-35, 37-39 On Oct. 10, 1996, the Lord took unto Himself into His eternal rest our dear father, opa, and great-opa</p> <p>EVERHARDUS VAN GENNIP in his 93rd year, at Sara Vista Nursing Home, Elmvalle, Ont. Beloved husband of the late Jessie Schilthuis. Father of: Catharina J. Weistra & Bill (deceased 1977) — Barrie, Ont. Paul Van Gennip — Barrie, Ont. Jessie & John Bouius — Minesing, Ont. Garry & Mary Van Gennip — Stayner, Ont. Opa to eight grandchildren and great-opa to 15 great-grandchildren. Two sisters in the Netherlands: Annie van Wijken Janny Camiggelt The funeral service was held on Oct. 15, 1996, at the First Chr. Ref. Church, Barrie, Ont., the Revs. John Luth and Jack Vos officiating. Correspondence address: Cathy Weistra, 73 Shanty Bay Rd., Barrie, ON L4M 1C9</p>	<p>Employment Wanted</p> <p>27-year-old student (taking year off) is looking for work in either Hamilton or Niagara. Prefers a stationary job because of a back condition. Has MA and writing and customer service experience. Outgoing, friendly and reliable. If you know of anything, please call Dirk at (905) 945-5335.</p>	<div><p>Evangelistic Materials in Arabic Also, in English, <i>The Bible and Islam</i> \$5.95 Canada/\$4.95 U.S. and a folder of essays on Understanding the Middle East (\$1.50). Write: The Back to God Hour P.O. Box 5070 Burlington, ON L7R 3Y8</p></div>	<div><p>SEEKING A PASTOR</p><p>Horizon Community Church, a new CRC ministry of 100 families, is seeking a pastor. The church is located in the thriving suburban community of Highlands Ranch, a part of the Denver Metropolitan area. Key to the church's program is Bible-based dynamic preaching, enthusiastic worship, and sharing of the gospel in active outreach to a suburban community. Essential to the church's development is continued facilitation of the merging of two congregations and leadership for staff ministry. Please send inquiries and/or resumes to the Search Committee, Horizon Community Church, 7140 S. Colorado Blvd., Littleton, CO 80122.</p></div>
	<p>Church News</p> <p>Christian Reformed Church</p> <p>Admitted to ministry:</p> <p>— Classis Quinte, in session Sept. 24, 1996, with the concurring advice of the synodical deputies, admitted Harrison Newhouse to the ministry of the Word in the CRC. May the Lord use him mightily as he takes up the work in the Bethany CRC, Bloomfield, Ont. Irene C. Bakker, Stated Clerk.</p> <p>Classis meetings:</p> <p>— Classis Huron will meet in regular session, D.V., on Wednesday, Jan. 8, 1997, at 9:30 a.m., in the Palmerston, Ont., CRC. All materials for the printed agenda must be in the office of the stated clerk not later than Dec. 3, 1996. Hilbert Rumph, Stated Clerk.</p> <p>— Classis Chatham will meet in regular session, D.V., on Tuesday, Jan. 28, 1997, in the Aylmer, Ont., CRC. All materials for the agenda must be in the office of the stated clerk by Monday, Dec. 9, 1996. Jan H.G. Vandergeest, Stated Clerk.</p>	<div><p>MANY YEARS OF EXPERIENCE IN THE PLANNING AND DESIGN OF CHRISTIAN WORSHIP-EDUCATION AND CARE FACILITIES HAVE MADE US A VALUED BUILDING-PARTNER TO MANY CONGREGATIONS AND CHRISTIAN ORGANIZATIONS. PLEASE CALL TO LEARN HOW WE CAN HELP YOU!</p><p>F.J. Reinders and Associates Canada Limited Architects Engineers Planners Project Managers 201 COUNTY COURT BOULEVARD SUITE 500 BRAMPTON, ON (905) 457-1618</p></div>	<div><p>PACIFIC CHRISTIAN SCHOOL VICTORIA, B.C.</p><p>SEEKS AN ELEMENTARY PRINCIPAL</p><p>Pacific Christian School is a well-established, interdenominational Christian school with 700 students in grades K-12. The schools draws its enrollment from 75 different churches representing 14 denominations in the Greater Victoria area.</p><p>An elementary principal is required to direct and oversee the operations of an elementary school with a staff of 25 and an enrollment of 400 students in K-7.</p><p>The principal must be a committed Christian, a team player, and be able to articulate a sound vision of Christian education. P.C.S. seeks a principal with a minimum of 4 years experience in Christian school leadership and one who qualifies for a B.C. College of Teachers Professional Certificate.</p><p>Inquiries may be directed to: Mr. Bill Bomhof, Board Chairman, Victoria Christian Education Society Phone: (250) 727-7024 (residence) or (250) 385-1505 (work)</p><p>Please send your resume, a statement of your vision of Christian education and supporting documents in care of: Mr. John Messelink, Secondary Principal 654 Agnes St., Victoria, BC V8Z 2E6 Phone: (250) 479-4532 or fax (250) 479-3511</p></div>
<p>Personal</p> <p>TORONTO AREA Independent lady (widow) desires to meet gentleman 60-65 years. I am still working but ready to retire and spend our golden years together. Please send letters to File #2654, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.</p>	<p>Attention: All churches</p> <p>Please inform us of important changes. Items under "Church News" will be included free of charge.</p> <p>Why not take advantage of our Calendar of Events for your next event?</p>	<div><p>Kerkdiensten op cassette in de Nederlandse taal</p><p>U kunt zich nu abonneren op deze prekendienst, b.v.:</p><p>a) een cassette iedere week; b) twee cassettes maandelijks; c) een cassette maandelijks.</p><p>Prijs \$3,50 per cassette (plus \$1,50 als u de cassette wilt houden)</p><p>Voor inlichtingen schrijf naar: Jack & Lenie Brouwer 27 Alpaca Drive Scarborough, ON M1J 2Z8 of bel: (416) 289-0706</p><p>Luister naar het programma Zingend Geloven</p><p>Toronto: CHIN FM 101 Elke Zaterdag 8:00 a.m.</p><p>Bellefonte: CJLX-FM 92.3 FM Zondag 7:00 p.m.</p><p>Kingston: CFRC-FM 101.9 FM Zondag 12:00 middag</p></div>	

Classifieds

Miscellaneous

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Job Opportunities

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Calvin Christian School

Winnipeg, Manitoba

is seeking applications for the position of

PRINCIPAL

Calvin Chr. School offers a Christ-centred education to 357 students (K to 9) from various denominations in the Greater Winnipeg area. Applicants must qualify for Manitoba certification (60 hours minimum in education courses).

Please send your resume and statement of educational philosophy to:

Principal Search Committee
c/o Len Hordijk

425 Bonner Avenue, Winnipeg, MB R2G 1B4

For further information call (204) 338-7981

Job Opportunities

Bulkley Valley Chr. School, Smithers, B.C.

With our present principal retiring, we invite qualified people to apply for the position of

SECONDARY PRINCIPAL

starting the 1997/98 school year.

Please send resumes and enquiries as soon as possible (deadline: December 20, 1996) to:

Principal Search Committee

c/o Mr. Ed Adema

Site 37, Comp. 8, R.R. #1

Smithers, BC V0J 2N0

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Miscellaneous



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seeks a
SECONDARY PRINCIPAL

Calgary Christian School (CCS) is a well-established, inter-denominational school with 635 students in grades K-12.

A **Secondary Principal** is required to direct and oversee the operations of the secondary campus with a staff of 20 and approximately 225 students in grades 8-12.

The Principal must be able to articulate a sound vision of Christian education and be committed to working as a member of an administrative team.

CCS seeks a principal with training and experience in Christian educational leadership and excellent communication and interpersonal skills. The successful candidate must be qualified for Alberta Teaching Certification.

Application **deadline is November 22, 1996**. Please send resume, a statement of your vision of Christian education and leadership, and references to:

Mr. J. Lindemulder, Chairperson of the Board
Calgary Christian School, 2839-49 Street S.W.
Calgary, AB T3E 3X9
Phone: (403) 242-2896
Fax: (403) 242-6682



Hope Chr. Ref. Church of Brantford, Ont.,
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a half-time position
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Elaine Van Wyngaarden
15 Glenwood St., Brantford, ON N3S 3E9
by November 15, 1996

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Events

Miscellaneous

ATTENTION*Receiving your C.C. issues irregularly?*

We would like to let you know that we are aware of the inconsistent arrival of our paper in many parts of Canada. We're keeping track of all complaints and will (again) bring this to the attention of Canada Post. We're doing the best we can. *Christian Courier* is mailed from our office every *Tuesday* without fail. The entire load is then picked up by a carrier and delivered to Canada Post.

All large second class mailings, like *Christian Courier*, receive no local treatment but are shipped directly to a central clearing point. All this is designed to cut costs, promote efficiency, etc., etc. This kind of "streamlining" is going on all over the country.

We ask our readers to be patient. Let's hope that the problems that occur will soon disappear.

Stan de Jong
Manager

You will find
Peter and Marja's column
on page 12...

Miscellaneous

**Attention:
All residents of
Holland Chr.
Homes
Brampton, Ont.**

The **Christmas issue of *Christian Courier***, which will be dated **Dec. 6, 1996**, will include many Christmas greetings and/or messages.

If you would like your name included on the special page reserved for the residents of Holland Chr. Homes, please contact one of the ladies who normally looks after this matter in either Hope, Providence, Trinity or Covenant Tower.

Stan de Jong
C.C. Staff

Events

Elders' Conference**Speaker:**

Dr. James A. De Jong
President of Calvin Seminary

Topic: "Guardians of the Soul"

Description: Using case studies this seminar will analyze situations elders encounter regarding worship, divorce, education and formation of the faith, discipline, spiritual care, consistorial conflict, and supervision of the pastor. Principles will be developed to guide elders' work in these areas, and suggestions will be offered on how to be more informed and confident regarding it.

Date: November 9, 1996

Time: 1:30 p.m.

Place: Aylmer Christian Reformed Church

Address: 194 South St. W., Aylmer, Ont.

Contact: Church Office (519) 773-3025

A warm invitation is extended to all!

You are cordially invited to attend the

ANNUAL CONVOCATION

of the
**Institute for Christian Studies
for the graduation of
Junior Members**

and an Inaugural address by
**Dr. Vaden House
Senior Member in the
Philosophy of Science and Technology**

**"Saving Science:
Science as Liberation and the
Liberation of Science"**

**Friday, November 15, 1996,
7:30 p.m.
Knox College Chapel
59 St. George Street, Toronto**

A reception will follow the program.

**Calendar of Events**

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

- Nov. 1 "Christian Festival Concert," by the choirs and brass of the Ontario Chr. Music Assembly, directed by Leendert Kooij. At 8 p.m., Roy Thomson Hall, **Toronto**, Ont. Also featuring Andre Knevel and Sander Van Marion (organ and piano) and Marjorie Ginczinger, soprano. A truly exciting event! Tickets/info.: (416) 636-9779 (#).
- Nov. 3 The Mississauga Choral Society, orchestra and soloists perform J.S. Bach's "Magnificat" and Arvo Part's "Berlinermesse," at 3 p.m., St. Dominic's Church, Cawthra & Atwater, **Mississauga**, Ont. Info./tickets: (905) 278-7059.
- Nov. 7 Dutch organist Sander van Marion in concert with the 100-voice "Hosannah Choir," directed by Herman den Hollander, 7:45 p.m., First CRC, 181 Charlton Ave. W., **Hamilton**, Ont. Admission at the door. Info.: John Vanderlaan, (905) 648-3170.
- Nov. 8 Student music recital by Emily Kaldeway (soprano) and Laurens Kaldeway (organ). At 8 p.m., Redeemer College, **Ancaster**, Ont. Admission free.
- Nov. 9 Elders' conference, 1:30 p.m., in the Chr. Ref. Church, **Aylmer**, Ont. Speaker: Dr. James A. De Jong, President of Calvin Seminary, Grand Rapids, Mich. Info.: (519) 773-3025 or fax (519) 773-3043. (#)
- Nov. 10 Dutch worship service led by Rev. Harry A. Vander Windt, 3 p.m., CRC, **Ancaster**, Ont.
- Nov. 15 ICS annual convocation and inaugural address by Dr. Vaden House, 7:30 p.m., Knox College Chapel, 59 St. George St., **Toronto**, Ont. (#)
- Nov. 16 Concert/rally sponsored by Redeemer College, 7 p.m., Jubilee Fellowship CRC, 13 Wilholme Dr., **St. Catharines**, Ont. Performing will be the choirs from Redeemer College and from Beacon, Calvin Memorial and Heritage Christian schools. Free admission. Everyone welcome!
- Nov. 19 Noon hour concert by Jonathan Oldengarm at the organ of St. Paul's Anglican Cathedral (Richmond & Dundas), **London**, Ont. Free-will offering.
- Nov. 19-23 The Redeemer College Theatre Dept. presents the fall mainstage play, "An Inspector Calls," by J.B. Priestly. Suitable for the entire family. **Nov. 19:** Preview; **Nov. 20:** matinee; Performances **Nov. 21-23.** At Redeemer College, **Ancaster**, Ont. Tickets/Info.: (905) 648-2131.
- Dec. 4 Christmas concert by the Redeemer College Concert Choir and the Campus Chorus, all directed by Dr. Christiaan Teeuwssen. Anthems, carols and madrigals. At 8 p.m., Redeemer College, **Ancaster**, Ont. Tickets/Info.: (905) 648-2131.
- Dec. 15 Dutch worship service led by Rev. Peter Van Egmond, 3 p.m., CRC, **Ancaster**, Ont.

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News

Catholic trustees support funding for all independent schools in Ontario

Bert Witvoet

TORONTO — The Ontario Separate School Trustees' Association (OSSTA) has prepared a White Paper on the governance of schools in Ontario in which it proposes a greater involvement of parents in decision making, recommends a greater recognition of the religious and ethnic make-up of Ontario and allows for a stream-lining and cost-saving delivery of business services.

The proposed model in *Our Children, Our Future* has four bodies that could serve the educational system: local school councils, school boards, the Ministry of Education and Training, and a regional service agency.

The model, which OSSTA wants discussed by the government of Ontario as well as other educational interests, also seeks the funding of all independent school communities.

Left out

OSSTA was motivated to write the paper because "we felt we were not a partner in the discussions that affect education in Ontario," says executive director Patrick Slack. "The government seems to be working on its own."

Slack does not like some of the sounds that are coming from John Snobelen, Ontario's Minister of Education. He thinks the minister's idea that school boards be eliminated is "a misjudgment of what should be done." It's not something the Catholic schools will accept, he adds, although OSSTA's White Paper does recommend that the number of boards and trustees in the province be reduced by 25 per cent.

Power of boards

In addition to the fact that the OSSTA paper affirms the historic right of Catholic schools to

funding it also makes a plug for other school communities not currently funded by the government of Ontario. But the paper does not address the question of how independent schools would maintain their identity.

According to the paper, a school board would have the main responsibility for such areas of responsibility as curriculum review and development, staff development, recruitment of academic personnel and deployment of same, teacher supervision, staff discipline and hiring the chief executive officer.

Since Catholic schools have their own boards, the identity of these schools is safeguarded by this proposal. But the paper does not address whether independent schools would have their own boards or fall under the jurisdiction of either a Catholic or a public school board.

Slack thinks that independent

schools would probably have to form their own regional boards to guarantee independence in setting the direction of their schools. Since the paper was released as recently as October 10, no written response has as yet come to OSSTA either from the government or from other educational jurisdictions in Ontario.

Not yet discussed

John Vanasselt, director of communications for the Ontario Alliance of Christian Schools (OACS), says that the idea of regional boards has not been discussed before and that he is not prepared to comment on it. "It would require a different kind of thinking," he adds.

He mentions that OACS, which is a voluntary service association, has already divided itself into five sections throughout the province so that regions can meet to discuss an upcoming

agenda for an Ontario Alliance meeting. But whether such a section can administer schools is quite a different matter, he thinks.

There are 72 OACS schools in the province. As of now, each school has its own board. The OSSTA proposal would require that each school have a school council in which parents have a say about such matters as instructional methodology and philosophy, student discipline, curriculum implementation, deployment of academic staff within the school and accountability for expenses. But a regional board would make the most important decisions regarding the curriculum and staff, decisions which in OACS schools are now made by a local board.

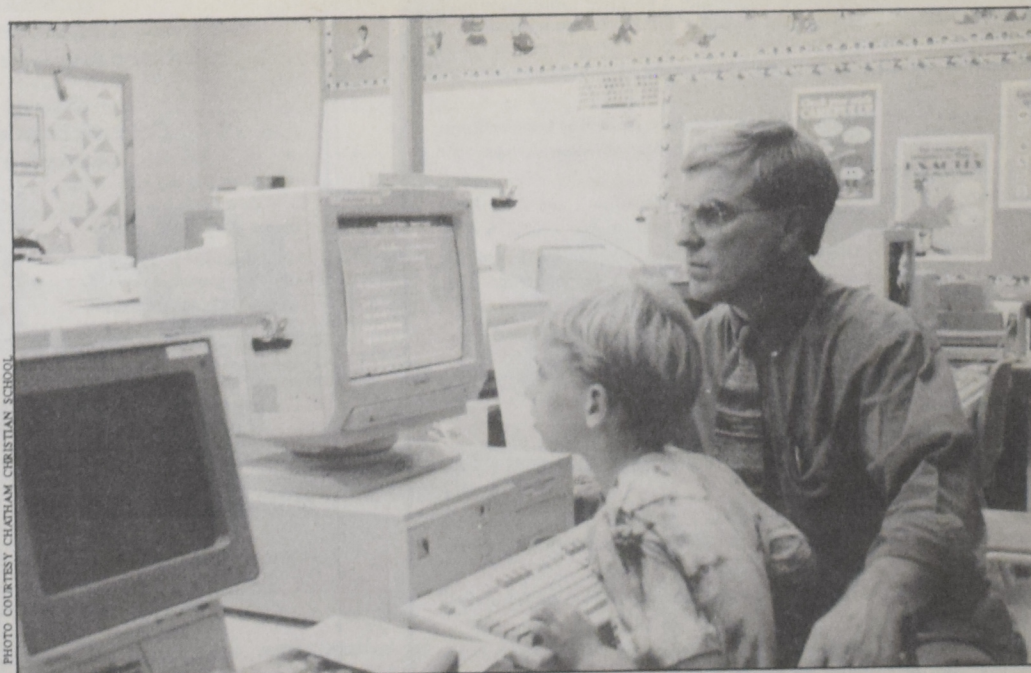
Vanasselt is certain that Ontario Alliance schools would not be interested in falling under the jurisdiction of either a Catholic or a public school board, if accountability were located in such a board.

OCSTA Educator wins trip to Cancun

WISCONSIN RAPIDS, Wisc. (ALS) — For the third year, Advantage Learning Systems, a Wisconsin Rapids, Wisc.-based company, has sent 10-12 educators to Cancun, Mexico, as winners of their AR Star Educator Contest. Each candidate submits an essay describing use of the Accelerated Reader program in their school. Essays received for 1996 topped the 280 mark! Of these, 12 educators from the United States and one from Canada were selected as winners.

4500 books

Rick Klooster of Chatham Christian School was named as a winner. Klooster, who has a masters degree in the art of teaching reading, has been principal of the Chatham Christian School for eight years. Over the past several years, in order to encourage reading in his school, Klooster has spent a day on the roof of the school, a morning in a make-shift jail, and has kissed a pig. In 1995-1996, the 200 students at Chatham Christian read more than 4,500 books as part of the Accelerated Reader program. Winners receive free air fare



Derrick Stronks, Grade 2, is taking a test on the book *The Berenstain Bears Go to the Doctor* as principal Rick Klooster looks on.

and hotel accommodations at the Hyatt Regency Cancun resort and have the opportunity to brainstorm with other educators who use the Accelerated Reader. The year 1996 marks the

10-year anniversary of the Accelerated Reader. The program is currently in use by millions of students in more than 24,000 schools across the U.S., as well as in Canada, the United

Kingdom, Ireland and several other countries. U.S. national studies have proven the program's effectiveness in improving student reading ability.

Likes funding proposal if...

In the meantime the OACS has responded positively to Ministry of Education and Training proposals for a new funding model which includes the following principles: "There are no second-class students in Ontario. The focus of funding is the student in the classroom; the model must provide accountability to the government and the taxpayer."

In an October 3 response the OACS says that it supports the funding model described in the ministry's proposal and that "there would be no complications resulting from the inclusion of registered independent schools in the system."

The ministry proposals do not make clear whether by making the student in the classroom the focus of funding it has in mind extending funding to independent schools, but the OACS was quick to remind the ministry of past statements by Premier Harris that funding should be extended to denominational and private schools.

The ministry proposals sent to the Ontario Alliance of Christian Schools address only funding and not the matter of school boards.